Moderation a Vertue:

OR, A

VINDICATION

OF THE

Principles and Practices

OF THE

Moderate Divines and Laity of the Church of ENGLAND,

Repreſented in ſome late Immoderate Diſcourſes, under the Nick-names of *GRINDALIZERS* and *TRIMMERS*.

By a Lover of Moderation, Reſident upon his Cure.

With an APPENDIX, demonſtrating that Pariſh-Churches are no Conventicles, particularly for reading the Second Service in the Desk: In Anſwer to a late Pamphlet, entitled, *Pariſh-Churches turned into Conventicles*, &c.

LONDON:

Printed for *Jonathan Robinſon*, at the Golden Lion in St. *Paul's* Church-yard. 1683.

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To the Reverend Clergy, and Honoured Gentlemen, who are Truly Moderate.

Reverend and Honoured Sirs,

THE Writer hereof hath ſuch a moderate Opinion and Senſe of himſelf, and this Vindication, that he thinks it too mean a thing to be dedicated to Perſons of your Learning, Judgment, and Worth. It is a manifeſt proof of your eminent Moderation, that none of you hath ſet himſelf, either to examine the Accuſations, or to eject the Inſinuations of ſome Men, who muſt needs be either abuſed by Men of an ill Religion, and as ill a Nature, or elſe very great Strangers to your Principles, and manner of Converſation. And except this Undertaking find ſome Approbation from you, I ſhall wiſh I had taken direction from your Silence, to have been ſilent alſo. How it may operate upon our unkind Expoſers, I cannot certainly divine: but that it may not reflect upon more than one, and he of a lower ſize than hundreds of you, I think it neceſſary to declare, That as it looks not like a manly Defence, compacted by the Reaſon of a Combination of famous Men; ſo it is not the Apology of a ſingle Perſon, pointed at by the Accuſers above others of his Brethren. Let the whole Blame of it fall upon one only, and ſuch an one as if diſcovered, that the Aggreſſors cannot ſay of him, he had any particular Grudg, or perſonal Animoſity againſt them.

The laſt Summer, when I ſaw the Title of the *Remarks upon the Growth of Nonconformity*, I earneſtly deſired to read it for my Information. When I came to peruſe it carefully, I can ſay no leſs, than I think it written both to deceive, and to provoke the Magiſtrate, in the Spring-time of the Heat and Ferment.

And as if the Juſtices had not Work enough to do in Conventicles, moderate Conformiſts, under a reverend Nickname of *Grindalizers*, from the moſt Reverend Arch-Biſhop *Grindal*, and more odious Marks, are falſly repreſented, and accuſed as dangerous to the Government.

Some that ſaw my Marks upon him, diſſuaded from publiſhing due Caſtigations of him, becauſe there was little or no notice taken of it, (tho ſince ſome give other Accounts of it.) But ſince that, I was often and earneſtly deſired to write a Vindication of moderate Conformiſts, as being ſeaſonable and deſired, as neceſſary to check the Humour that breaks out about the Mouths of many, opened againſt moderate Men.

When I heard of the Sermon of *Moderation* before the Lord-Mayor, I did (as I perceive others did) deſire to ſee it, and give it welcom, as being a great Stranger, and much beloved, without the leaſt deſign to take any thing ill. I read it with ſome pleaſure, till I came to the Application, which ſeems not to be the ſame Pen (tho it is) that wrote the Doctrinal Part, but almoſt incredible it ſhould be preached and written with the ſame Spirit that would take that Text in hand. I have read of ſome eminent Preachers, that firſt meditated the Application, and took their Aim at that, throughout the Text and Doctrinal Part: I cannot ſay this was ſo contrived; if it was, then we know where the Life of it doth appear.

It may ſeem ſtrange at firſt ſight, that the ſame Men that magnify the Moderation of the Church of *England*, in all the parts of its Conſtitution, Doctrine, Orders, Ceremonies, ſhould from Pulpit and Preſs report and repreſent the moderate Members of it to the Jealouſy of our Superiours, and Diſlike of the Times: But the wonder is over, when we ſee what manner of Men they make moderate Men to be; Men uneaſy in their Minds, gall'd under their Burthens, lifting at the Government to caſt it off, and then tread it down. If they know any ſuch Snakes to lie covered under Conformity, they have not done enough to detect them: if they do not, they have ſpoken Matter of deep Repentance for themſelves. They

They very warmly urge ſome Canons, as thoſe for the Bidding of Prayer, for reading all the Service, and obſerving all the Orders, Rites, and Ceremonies, as well in reading the Scriptures, and ſaying of Prayers, without either diminiſhing in *regard of Preaching*, or adding any thing in the Matter or Form thereof: And yet theſe very Men can indulge themſelves in an Irregularity contrary to other Canons. Not to inſtance in ſuch as will give them offence, let us ſee what Inconformity there is, in going beyond the Rubricks, in the very faſhion of their Gowns: Are they made with ſtanding Collars? do they wear in their Journeys, Cloaks with Sleeves and Capes? Do they wear plain Night-Caps, of black Silk, Satten, or Velvet? And to imitate ſome of themſelves in their way of arguing: Are not theſe things indifferent in their own nature? Are they not commanded us by lawful Authority? They become neceſſary by reaſon of the Command, which they muſt obey. The Canon ſaith, *Theſe Garments are not enjoined for any Holineſs, or ſpecial Worthineſs, but for Decency, Gravity, and Order:* The Reaſons of the Injunction are as great for the uſe of theſe Garments in our ordinary Converſation, as for others. If they ſay, We may lawfully ſuit our Habit to the Fancy and Faſhion of the Age wherein we live; their Argument is anſwered, Not when we are tied by Canon.

They think they have convinced us into an inexcuſable Acknowledgment of our Sin, or Silence, by telling us of the Obligation of our Subſcriptions, and there is no room for exerciſing any Moderation; and yet how could they ever have ſubſcribed to the Articles of the Church, without a *Salvo*, an expreſs or tacit qualification or mitigation of Sence, only as Articles of Peace? If we ſhew Moderation in Things of an indifferent nature, ſeparate from the Command, and in many occaſions of our Miniſtry inexpedient, we are ſuſpected to overthrow the Government, and to undermine the Church. But if this be the pernicious Effect of Moderation in point of Ceremony, what will their Moderation come to in Articles and

Matters

Matters of Faith? How common a thing is it to take the Articles of the Church in a lax Conſtruction, as Articles of Peace? What Authors are more commonly bought, and at dearer Rates, than thoſe which either depart from, or are moſt contrary to the profeſſed Doctrines of our Homilies and Articles? And Men have paſt with an allowed looſe Sence of the Articles, that had not ſo paſſed in other Matters of Subſcription. A conſiderable Inſtance of this deſerves our notice.

A certain Perſon came to a Chaplain of great Note and Place, (the very initial Letters of whoſe Name would be as much as to name him) to deſire to know if a Friend of his might not ſubſcribe in a large Sence? *No*, ſaid the Chaplain with vehemency, *we have too many ſuch in the Church already. Nay, Sir, miſtake me not*, ſaid the Perſon, *I mean as to the Doctrines; as for the Ceremonies, he can ſubſcribe to them in the ſtricteſt Sence, bow, cringe*, &c. *O*, ſaid the Doctor, *he can ſubſcribe no way to the Doctrines, but as Articles of Peace. Sir*, ſaid the Perſon, *one* Mr. D. *in his Book of Conformity, ſaith, We muſt ſubſcribe to the Articles in a Grammatical Sence; and gives an Inſtance of a Miniſter in Queen* Elizabeth's *Time, who becauſe he would not ſubſcribe them ſo, but as Articles of Peace, loſt his Living. D.* ſaid the Doctor, *is a Coxc——, and will ere long be ſuſpended.*

This Doctor may be ſuppoſed to have known the Sence of ſome of the greateſt Men, as intimately as any Man, and hath not a little preſumed upon it. If they make uſe of Meanings in the greateſt Matters, it is too unkind a partiality to allow no Latitude in the mutable and leſſer Matters.

To be ſhort, we have conformed, and if there be not Nonconformiſts too many already made and ejected, they may take counſel, and contrive to make many more: but what will the End of theſe Things be? We are ſure that the Enemies of Moderation are the Enemies of our Government and Peace, which is built upon it, and kept together by it. If Moderation had preſided over all our Parties, we had never been thus broken; it is that little that is left of it, that keeps us from tottering into

a ſudden Ruin; and when other hands have made deeper Wounds, the moderate *Samaritan* is the Man, and Moderation the Oil, that muſt heal us. What hurt did *Gamaliel* in the Council? *Acts* 5. Or *Peter* and *James* in the firſt Council of the Apoſtles? *chap.* 15. Or the Apoſtle *Paul*, in *becoming all Things to all?* If our diſpleaſed Brethren ſhould prevail to ſtrike us out, as long as the New Teſtament obtains the place of a Rule, there will be a Teacher of Moderation, or a Witneſs and Judg to condemn the Immoderate. If they cannot draw together with us, but kick and fight, and run at us, when they ſhould labour, and tread down the Corn, they will not endure the eaſy Yoke of Chriſt upon their Necks. It is the evil Spirit that makes Men rage and run mad, that caſts into the Fire and Water, and makes poor poſſeſt Creatures to foam. The very Children of this World, that are wiſe in their Generation, are wiſe for their being moderate in their Exactions. The Children of Wiſdom, that are led by the Spirit of God, are to be known to be the Diſciples of our Lord Jeſus, by *loving one another*, and by *ſhewing their Moderation to all Men*, and by that to ſhew what they are, and *that the Spirit of Chriſt dwelleth in them*. Let us labour to excell in this Grace, which is both our Character and our Glory, our Duty, and our Reward, in its ſweet Fruit of Contentment, Patience, and Peace. And by what odious Names ſoever we are branded and diſtinguiſhed from others, let us approve our ſelves as true Chriſtians in the extent of Chriſtianity; and we are ſure, that if ever decayed and languiſhing Chriſtianity revive, recover ſtrength, and be in health, it muſt be by Moderation. What a lamentable ſadning Object is Religion in ſome Parts of the World! a very Skeleton, dreſt up in Ceremonies! In other Parts of the World, it dares hardly ſhew its face, except it puts on the Harlot's Dreſs; in other Places, languiſhing and exhauſted; in other Places, torn and perſecuted, ſuppreſs'd, and in Bondage; in too many Places, diſputed and controverted into next to nothing, but Faction, and Names of Oppoſition. How it is at home at this time, you

cannot

cannot but ſee, and be affected with it. And be it known to our Cenſors, that that Soundneſs, Life, Zeal, and Anſwerableneſs to our holy and heavenly Calling, which remains as a holy Seed in the Land, is to be found among the Moderate, of every Denomination, that holds the Head, and is built upon the Foundation. And if ſome among us will not ſlack the Fire, which they kindle and blow for others, as they think, a Wind from *Rome* may blow it upon themſelves; and when they ſuffer in it, they will have cauſe to ſay, the Fire was too hot and raging, and will be glad to ſave a little by the helping hand of *Moderation*. But whatever others do, our Duty lies plain before us, *Let us ſhew our Moderation towards all Men, as knowing the Lord to be at hand*; to whoſe Protection I deſire to be commended by you, and in whom I reſt,

Your unworthy Fellow-Servant, and of all that ſerve him, and love him in Sincerity.

POST-SCRIPT.

BEfore I had quite finiſhed this Vindication, there came to my hand a Pamphlet, pretending to prove that all our Pariſh-Churches are Conventicles, where the Communion-Service is not read at the North Side of the Lord's Table. If I have not ſufficiently anſwered him, it would do well, if ſome of you would maintain your Legal Title to your Churches, and recover from that Error thoſe whom his Arguments have convinced and converted, as he vainly boaſts. We ſee, whether Mens Heads run round or not, Controverſies run round. The Appendix *alſo is humbly ſubmitted to your Judgment.*

A VINDICATION OF Moderate Church-men.

SUppoſing *Moderation* to be a Duty, Every Chriſtian ought to be zealous for this Grace, and againſt all ſuch Perſons and Things as are Enemies of it, ſaid the Reverend and Worthy Biſhop *Wilkins*, anſwering an Objection in his Sermon of *Moderation*, *pag.* 416.

Our Archers that handle the Bow, ſhoot at three Marks: 1. The Pope, and his Legion. 2. The Diſſenter, and his Diviſions. 3. The Moderate Conformiſt.

They have ſhot through the Triple-Crown, pull'd out his Eye, diſarmed him of his two Swords, ſpoil'd him of his Keys and Pontificals; in a word, as good as killed him, and buried him with *White-bread*, and the Popiſh Plot: Yet from an old Antipathy againſt him, we make an hiſtorical Remembrance of him; and that which remains of him alive, is confin'd to his own Territories, or ſo obnoxious to the Penalties of the Law, that he will keep away for his own Safety, or uſe a Temper, out of a ſenſe of his Impotence and Intereſt. He cannot do us a Miſchief, with any ſafety to himſelf.

2. The Danger is greateſt from the *Diſſenter:* Becauſe, (1.) An Enemy in our own Bowels. (2.) By a long Indulgence grown numerous and head-ſtrong. (3.) By ſubtil Inſinuations got the repute to

be a Proteſtant. (4.) Hath ſo great a ſhare in the Veſſel of Trade, that he can remove the Mart where almoſt he pleaſeth: And by this 'tis thought neceſſary to forbear him, leſt we loſe by breaking him; and this makes him proud and inſolent, until he be grown intolerable, becauſe great and dangerous. The Schiſm is pernicious to the Church, and the Republican Principle to the Government. The Shower of the barbed Arrows, with the Thunderbolts, are poured upon them; there is no relaxation of the Bow, unleſs they ſubmit, or leave a Church to which they cannot conform, to them that can, to enjoy her own Peace and Order.

3. There is another pernicious Party, of ambiguous Men, that are liſted under our Banner, and receive the Churches Pay, but ſerve our dangerous Enemy, the Fanatick and Diſſenter. Theſe are they that will betray the Church, that are making Terms for themſelves, and will, by their Compliance with the Diſſenter, bring in the Papiſt, which might deſpair of entring in, if theſe two did not open him the Door. Theſe are pointed out, that the Rulers may know them, and caſhier them, or not truſt them, and by ſome ſtronger Teſt deliver us from them. You may know them by their halting Moderation, and many other Marks affix'd upon them, to be ſeen by and by.

It is too viſible, that ſome Men can never be quiet as long as there is a moderate Man left in the Church. Theſe very Men admire and commend the Moderation of the Church, and yet declaim againſt Moderation in them that conform to it, whether they be Clergy or Laity. And really, if Moderation were dreſs'd up, and diſguiſed upon the Stage, and hiſs'd at, it were more excuſable, for Men of little Vertue to repreſent it as a Vice, than to ſee it painted according to the Fancy of prejudiced Preachers, and hung out of the Pulpit, as an odious or a loathſom Monſter; or by Head and Ears forced into a Diſcourſe, and brought forth before the Magiſtrate, as a Cheat, or Underminer of the Government, to be watched, and ſeverely inſpected, as an Enemy in the Loyal Churchman's Habit.

I have long obſerved a Diſpleaſure againſt Men of this Character of Moderation, and paſt it by, being as unwilling to engage againſt them, as I would be to draw a Company of Boys about me, by throwing back their Crabs at them, which they wantonly throw about, and hit me with by chance. But now hearing the Warning-piece ſhot off, to awaken the Magiſtrate to ſtand up in defence of the Church, and warned of this inteſtine Church-Traitor, and feeling the Heat and Sharpneſs of this flaſhy Zeal, why ſhould we lie under the Reproach and Jealouſy of theſe Watchmen, and not be as zealous for Moderation,

ration, as any of them can be againſt us? And why ſhould we not appear for it, in its juſt defence, ſeeing it ſo publickly traduced, preſented, and indicted.

It were much to be wiſhed, that ſuch a Man as the Reverend Dr. *Tillotſon* would undertake the Vindication, who hath adventured to commend the excellent Biſhop *Wilkins* for his Moderation, and to ſay: *Notwithſtanding that this Vertue, ſo much eſteemed and magnified by wiſe Men in all Ages, hath of late been declaimed againſt with ſo much zeal and fierceneſs, and yet with that good grace and confidence, as if it were not only no Vertue, but even the Sum and Abridgment of all Vices; I ſay, notwithſtanding all this, I am ſtill of the old Opinion, that Moderation is a Vertue, and one of the peculiar Ornaments and Advantages of the excellent Conſtitution of our Church, and muſt at laſt be the Temper of her Members, eſpecially the Clergy, if ever we ſeriouſly intend the firm Eſtabliſhment of our Church, and do not induſtriouſly deſign, by cheriſhing Heats and Diviſions among our ſelves, to let in Popery at theſe Breaches.* So far that great Man, who obſerves how Moderation is uſed in theſe Days. *To the Reader, before the Fifteen Sermons of Biſhop* Wilkins.

But it is not neceſſary ſo great a Champion ſhould maintain this Cauſe; for Moderation is qualified with Wiſdom, Fortitude, and Patience to defend it ſelf, even ſilent; and a Man of a lower Size is tall enough to look the Oppoſers in the Face; and to put them to prove their Accuſations, is to put them to ſilence.

Yet that we may not pay them in their own kind, and ſhoot in their Bow, they do not ſhoot at Moderation, but pelt the moderate Men; they do not expoſe the Vertue, but the Men that are denominated from it.

If you would ſee the Effigies which they hang, take a Copy of it out of ſome Pieces of Tapeſtry, and Oratorical Painting, and the Picture is a *Chimæra*, a Draught of meer Invention and Fancy. Is there ſuch a Man in the Church? If there be, tire him with Apparitors, and make ſome real Being of him, ſomething exiſtent, either a Conformiſt, or a Nonconformiſt.

'We have a ſort of Men, who are neither for Liturgy nor Directo'ry, Canon nor Covenant, (*ſweet harmonious Jingle!*) part Church-'man, and part Schiſmatical; having one Leg for a Tub, and ano-'ther for the Pulpit; one Hand ſubſcribing to ſeparate Worſhip, and 'the other to the Church of *England*; ſuch who conform to the Bene-'fice, (not to the Canon) and, Pope-like, cancell all their ſolemn 'Obligations to the Laws, and give themſelves a Pardon for their

'barbarous Irregularity againſt the Eccleſiaſtical Conſtitutions. *Ex* 'animo in their Subſcriptions, ſignifies Lukewarmneſs and Neutrality; 'an unfeigned Aſſent and Conſent, is a deep Hypocriſy; *decently*, is 'a Compliance with a Faction; and κατὰ τάξιν, according to *Moder-* 'ration, and (too frequently) according to Subſcription. —— He is 'your only Man of moderate Principles, whoſe Conſcience is a Com- 'poſition of five precious Ingredients, the Pride of *Diotrephes*, the 'Intereſt of *Demas*, the Treachery of *Judas*, the Hypocriſy of the 'Phariſees, and the Diſobedience of Devils. —— (*I dare not reprint the* 'reſt.) —— Theſe are your bleſſed Epiſcopal Covenanters, Canonical 'Comprehenders, Clergy-Merchants, and Regular Renegadoes. —— (Now for ſound-ſake, why not *Read me a Riddle*, or *Rattle, rattle, rattle?*) '—— Again, their Religion conſiſts in the Overthrow of 'Church-Diſcipline and Government; and their Moderation is a wil- 'ful Omiſſion of the Rites and Offices of the Church of *England*. The ſame again repeated, *pag.* 18. Thus ſome Men pourtrayed by Rhetorical Oppoſitions, the Creatures of an unhallowed Imagination, and I think not to be found, by Mr. *Will. Gould*, preached at a Viſitation in *Exon*, dedicated to Biſhop *Sp.* and for the goodneſs of it twice printed, or for the badneſs of the Sale, the ſecond Edition of the Title-Page put out before it; but whether printed the ſecond time or no, concerns the Bookſeller more than any other Man. I will only anſwer what I have tranſcribed, by denying the Accuſation, and look upon it as a publick Pulpit-Slander. It is pity (tho it contains ſome Threads of Gold, and Shreds of richer Stuff,) that a great deal of it was ever thought of; or if invented, ever put to Paper; or ſtudied, that it was ever preached; or preached, that it was ever printed; or printed, that it was ever ſold or read, except to bewail that any Preacher ſhould ſpeak ſo unlike an Oracle of God. If moderate Men could not contain, they might anger Mr. *Gould*, and others, by ſhewing their Hands and their Legs, ſome not having as much as one Leg for a Pulpit, *&c.* But I will not irritate, but wiſh we were all Followers of Chriſt, *qui fecit quod docuit*, as *Cyprian* ſpeaks.

There are many others that ſend about their Characters, to provoke the Magiſtrate to a Jealouſy of their own Friends; and it is time to offer a Vindication, if it will be admitted. And that I may contain my ſelf within ſome Bounds of Method, I will,

I. Vindicate the moderate Clergy and Laity, from the fanciful Aſperſions caſt upon them by ſome.

II. I will endeavour a true Character of a moderate Conformist.

III. Vindicate him from the Censures of those that are offended with him.

Sect. I.

I. Having done with Mr. *Gould*, with little more than a Repetition, I will consider a Charge against us, as formed into a Party, under a venerable Nick-name of *Grindalizers*. This Name is imprinted on us by the Author of the *Remarks upon the Growth of Nonconformity*. I know not the Author, and can have no pique at him for any private Offence; I cannot conceal my Wishes of him, whoever he be; I had rather he should prove to be a Lay-Person than a Preacher, and a Papist than a Protestant. He may be taken for an Author of Reading and Credit, by such as cannot trace and detect him. He handleth those Weapons against our Dissenters, which the Papists thrust at the Protestants in the former Generation, and which the Leaders in our Militant Church have twisted and wreathed like Bulrushes. For instance, his Imputations upon *Calvin* and *Beza*, are the very same which Bishop *Bilson* doth vindicate, in his Answer to the Jesuit, (*True Difference between Christian Subjection, and Antichristian Rebellion*, part 3. p. 509.) and other of our Protestant Fathers. He produceth those very Stories against the Nonconformists, which *Parsons* the Jesuit, *Sylvester*, *Petra Sancta*, *Barclay*, *Paraenesis ad Scotos*, lib. 1. c. 3. *Philanax Anglicus*, and that cheating Author, called, *The Image of both Churches*, dedicated to *Charles* the First, when Prince of *Wales*, printed at *Tournay*, 1623, written (as 'tis said) by *Pateson*. While he exposeth the Nonconformist to open Shame, he brings upon the Stage what, and the very same Things, that the Papists fathered upon the Protestants, and Reformed Churches; and they are cleared of those Forgeries by our eminent Writers: And so the Case of the Nonconformists so far is vindicated, by Bishop *Bilson*, *Morton's Justification of the Protestants from the Charge of Rebellion*; in his *Full Satisfaction concerning a double Romish Iniquity*; by Dr. *Andr. Rivet*; *Jesuita vapulans*; and *Du-Moulin*. Who suffers most by these Slanders, a Party of Dissenting Protestants, or the Protestant Reformed Churches? Now whether this Work be more proper for a Papist, or a Protestant, not to say a Minister of the Church of England, as some say the Author is, let the Reader judg by his own Words, from *pag.* 14, to 17.

'A ſecond thing that promotes the Intereſt and Increaſe of Sepa-
'ration, is *Grindallizing*. By *Grindallizers*, I mean the Conforming
'Nonconformiſts, or rather ſuch as are Conformiſts in their Profeſſi-
'on, Half-Conformiſts in their Practice. Nonconformiſts in their
'Judgment, like the old Gnoſtick Separatiſts, which the Apoſtle calls,
'*double-minded Men*; or like the Sinner in *Eccl.* 2. 13. that looks two
'manner of ways; or like the Haven in *Creet*, *Acts* 27.12. that bows
'and bends to the South, and to the North, to the Church of *England*,
'and to the Kirk of *Scotland*, as Intereſt and Opportunity ſhall
'incline.

'Theſe are they which down with all Oaths and Subſcriptions re-
'quired, tho what they ſwallow whole in their Subſcriptions, they
'mince and mangle in their Practice; they conform to all ſeemingly,
'but hypocritically; mangle the Common-Prayer, handle the Surplice
'gently, plow ſo cunningly with their Ox and Aſs together, carry it
'ſo cunningly, that they can ſcarce be known, but *per modum opini-*
'*onis*, by their open Compliances with the Enemies of the Church, by
'their *Gallioniſm* in defending the Orders and Ceremonies of the
'Church, and other Matters of Conformity, which require their pro-
'portion of Zeal and Reſolution; by their hearing with patience and
'unconcernedneſs, the Intereſt, Honour, and Peace of the Church
'run down by ſwaggering Sectaries; by their talking Conformity and
'Nonconformity, with ſuch compaſſionate and ſerious *Innuendo's*, as
'may ſufficiently ſignify their favourable opinion of, if not good-will
'to their Cauſe; by their defending the popular Election of Biſhops;
'by ambiguouſly repreſenting the Separation, as if it were no Schiſm;
'by their writing fraudulent Pleas for the Nonconformiſts; by en-
'deavouring to acquit the Presbyterians and Independents of the
'King's Murther; and *in ſtatu quo*, by their Votes in chuſing Parlia-
'ments and Convocations; by their being *a ſecretis* with profeſt
'Nonconformiſts; by their ſelf-deſigning Compliances with them,
'under pretence of Moderation, *& ſimilibus*: Whereby they con-
'tribute as much to the encouragement of Diſſenters, as the profeſſed
'Encouragers themſelves; like King *Charles*'s Presbyterian Murthe-
'rers, who had the Villany to manage the Contrivance, but the
'Cunning to diſappear in the Execution. Theſe Half-Conformiſts
'are the verieſt Church-Moles, that by their blind Principles, and
'undermining Practices, contribute little leſs to the Increaſe and In-
'tereſt of Nonconformity, to the danger and diſhonour of the Church,
'than the open Enemy, whether Popiſh or Peeviſh. And of this we
'have

'have frequent Inſtances, particularly in Arch-biſhop *Grindal*, whoſe 'Indulgence to that Party gave them the firſt revival in *England*, by 'his conniving at the Half-Conformiſts of *York-ſhire*, by his complying 'firſt with *Beza*, in procuring a French Church ſetled in *London*, on 'the *Geneva*-Principle; and afterwards with thoſe, who upon their 'return from *Geneva*, *Franckford*, and other Places, (where they lived 'during the *Marian* Perſecution) were preferred in the Church, 'where they lived for ſome time Half-Conformiſts; as *Cartwright*, 'Miniſter in *Warwick*; *Whittingham*, Dean of *Durham*; *Sampſon*, 'Dean of *Chriſt-Church*, afterwards turned out for Nonconformity, 'with great Numbers preferred to Cures in City and Country; where 'they were not wanting to prepare the People for ſuch Innovations, 'as were in after-Times to be brought into the Church, and by the 'profeſt Nonconformiſts. As ſoon as Safety and Impunity permit-'ted, they broke out into open Schiſm; and ſtill when the Law's juſt 'Severity frighted them, they crept within the Pale of the Church, 'ſeeming to conform, that they might have the Law's Protection to 'ſhelter their Contempt of Authority, and under the Wing of Epiſ-'copacy to breed up their Presbytery. When Arch-biſhop *Whitgift*'s 'Zeal and Induſtry had reduced them to that, that in all probability 'their Ruptures were crumbling to nothing, their then Refuge was, '(as *Beza* adviſed in his Letter to *Cartwright*) *to unite themſelves again 'to the main Body of the Church*, there to be nurtured into contempt of 'the Churches Government, under the Indulgence of its Governors. 'And of this kind of Half-Conformiſts are thoſe, who at this very 'day, by outward Conformity have Opportunity, and by masked 'Nonconformity want not Will, through ſneaking Compliance, to 'betray the Church into her Enemies hands, and themſelves (tho 'they know it not) into the verieſt Contempt and Slavery. So that 'in this Contemplation we might (as the Church of old did by the 'Waters of *Babylon*) ſit down and weep when we remember *Zion*, '*Zion* (ſaith the Prophet) tearing her ſelf with her own hands; 'or as the Tree in the Apologue, that was rent, and ſplint, and torn 'aſunder by Wedges that came out of its own ſides. Therefore as 'we would not hypocritize and diſſemble with God and Man; as we 'would not be found Church-Traytors, that have eſpouſed a Cauſe 'which we are afraid to defend, and aſhamed to own; as we would not 'be found in Conſpiracy againſt our ſelves, and in Breach of thoſe ſo-'lemn Oaths took at our entrance into the Miniſtry, by a daſtardly 'Compliance with our own and the Churches Enemies; Let us every 'Man to his Tents, O *Iſrael*, with reſolution and courage in gain-'ſaying,

'saying Seducers, in daring to look Faction in the face, and oppoſing 'it, tho never ſo inſolent and domineering; according to the advice 'of Mr. *Calvin* to *Bucer*, that he ſhould take care to avoid *moderate* 'Counſels in Matters of Religion, intimating the intenſe Zeal that is 'required in Miniſters, in order to the Intereſt and Honour of the 'Church: remembring that of the Wiſe Man, *Eccleſ.* 2. 13. *Wo unto 'them that have a fearful Heart, and to the faint Hands, and to the Sin-'ner that goeth two manner of ways.*

Pag. 51. 'That the *Grindallizers* and Half-Conformiſts threaten 'little leſs to the danger and diſhonour of the Church, than the open 'and profeſt Nonconformiſts; that their great familiarity and inti-'macy with, their complying and conniving at, and (inſtead of zea-'lous, prudent oppoſition) their halting and ſneaking to them, is 'that which cannot but work in People a love and liking to their Per-'ſons, and their Ways; and ſo by their Treachery within the Pale, 'like Moles, undermine the Foundation, when the other, like Wolves 'and Foxes, can but howl and foam without, the Mound and Fence 'of the Church being ſtrong enough againſt them. And that there-'fore the Eye of Government had need be watchful over theſe Half-'Conformiſts, as well as over the profeſſed Nonconformiſts.

We moderate Conformiſts come, in the ſecond place, as faulty in contributing to the Growth of Nonconformity. But who went before us in a far greater Guilt? Who but Archbiſhop *Grindal*, Queen *Elizabeth*, King *James*, yea, King *Charles* the *Firſt*? ſaying, *That martyred King did meerly comply himſelf into nothing, by his Toleration and Indulgences towards that Party*, pag. 8. And goes on to ſhew, that Indulgence and Toleration gave growth to Nonconformity; and preſcribed Means to pluck it up again, *&c.* And then, *A ſecond way of adding to its Growth, is* Grindalizing.

Seeing the Gentleman hath ſet his Marking-Iron upon us, we have cauſe to thank him for an Honour and Dignity beſtowed on us againſt his Will. *Grindal* was a moſt Reverend Arch-biſhop, and I will not be aſhamed to wear the Letters of his Name upon my Coat, tho my Coat were made of Silk; and I hope it would be not the leſs Canonical, I am ſure not the leſs holy, for *Grindal*'s Name. But whether this be more to that excellent Man's Diſhonour, or to our Honour, was not ſo well conſidered of by the Impoſer of it.

Grindalizer is the Badg and Cognizance, but what is the Coat? He makes us a Coat of very Rags, and the Sleeves and parts of it do not hang together by any coherent Pin or Point; it is a looſe Coat, made up

up of Pieces of Wit and Nonſence, ſome taken from under the Stall, ſome from the Dunghill. He ſets us out by many rare Qualities, which ſit about us as exactly, as if thrown on us with a Fork. I hope a moderate Man may be moderately merry, and therefore there being more of ſpiteful Raillery, than Logick or Coherence, in the Deſcription of *Grindalizers*, I'll conform a while to the humor of the Man, and talk a little idly and looſly too; and I entreat the Reader to be merry with us, and lay aſide the Sourneſs of an Artiſt in Grammar, Logick, Rhetorick.

By Grindalizers *I mean the Conforming Nonconformiſts, or rather*, &c. A moſt clear and ingenious Entrance, to explain what he means by the Name! But there is *quid nominis*, and *quid rei*: If he give the *quid nominis*, then *Grindalizer* ſignifies in plain Engliſh a *Conforming Nonconformiſt*. Againſt the next Edition of the *Signification of Words*, let this Author be conſulted. If the *quid rei*, here's a Queſtion ſtarts up pertly, Whether Arch-biſhop *Grindal* was a Conforming Nonconformiſt, *&c.* like the old Gnoſtick Separatiſt? *&c.* Or whether the Nonconformiſts be ſuch as *Grindal* was? (I do not mean Arch-Biſhops as he was, but ſuch Conformiſts as he was.) If either he was not like us, or we like him, then *Harp* and *Harrow* agree as well as *Grindal* and *Grindalizers*. But perhaps the Learned Author intended not a Logical Deſcription of a *Grindalizer*, but a Poetical and Fabulous. And this I rather think, becauſe of the Similitudes, by his *Like the old Gnoſtick Separatiſt*; or, *like the Sinner*; or, *like the Haven of* Creet. Now if a Man may be ſo bold as to look into the Mouth of this Deſcription, here's a Set of Teeth in it, but very broken and rotten. He bites the *Grindalizers* on one ſide of his Mouth, but it ſlips like Brawn from between them on that ſide; he bites it with the other, and it ſhews him a ſlippery Trick on that ſide, he cannot faſten upon him there neither. A *Grindalizer* is like ſomething which he never ſaw, but like what he doth not know. —— He compares a *Grindalizer* to the Title of the Book of pious and worthy Mr. *Cheney*, the Conforming Nonconformiſt: Sometimes, if a Man may gueſs, as it were, to Men that make a Figure of a Half-Moon in the Church, ſuch a Face is the Face of a Half-Conformiſt: Sometimes to a very Haven; ſometimes to a Plowman, with his Ox and his Aſs. But upon better ſtudy, I ſee he is more accurate than a Man would expect. Here's a full Deſcription of *Something*. Here's a Conforming Nonconformiſt deſcribed, by his Profeſſion a whole Conformiſt; as if a Man would take a C and a C, and turn them face to face, they will make a round O: Deſcribed, ſecondly, by their Practice, and then the O is

ſlit as it were in two, and there is left but C for a Half-Conformiſt. Thirdly, he deſcribes him by his Judgment, and diſſects his very Soul: He is a *Nonconformiſt in Judgment, like the old Gnoſtick Separatiſts.* If he had called us by another Name, and not by a Name of Sanctity and Reverence, as the Name of *Grindal* is, I had not been ſo moved to tell him, this is like that Inhumanity of the Papiſts, to rake into the Aſhes of Venerable *Grindal*, and worſe, and make Dirt of his Aſhes, to beſpatter us with his Memory, and to ſhovel up the Dirt of the filthy Gnoſticks, called *Borborita* from their Filthineſs, upon the Grave of that holy Man, and upon our Holy Profeſſion. If this Dirt were like to ſtick, I would wipe it off. I paſs it over. But what a monſtrous Fancy hath the Man! A Half-Conformiſt is deſcribed by his Inſide, as having two Souls; ſo the Gnoſticks held that Man had: Secondly, by his Eyes, looking two manner of ways: Thirdly, by his Legs, bending like the Haven of *Creet*, to two contrary Quarters of the World. This great Wit, not having Compariſons at hand, travels a great way to fetch one, and talks like a Man of *Creet*, (who are always Liars, as ſaid their own Poet.) But this is but an imperfect Piece, for all his pains. Let us borrow Hands and Legs from Mr. *Gould*, and then take this Half-Conformiſt within and without, from head to foot. A Half-Conformiſt hath two Souls, like the Gnoſticks, but one Body; obſerve that: Two Eyes, or two Pair; but how placed, whether all in his Face, or one in his Neck, he doth not tell us: Two Hands, to ſubſcribe two manner of ways: Two Legs, one for a Tub, another for a Pulpit; one to bend to the North, the other to the South. And if a Man would know how this Half-Conformiſt bends and bows, it is for all the World like the Haven of *Creet*. But if a Man may be ſo bold as to examine the Compariſon, and ſtay at the Haven, he might have left out the Compariſon. He quotes Scripture, *Acts* 27. 12. where we read of a Haven in *Creet*, which lies towards the South-Weſt, and the North-Weſt; the Word is, βλεπόντα, tranſlated in Engliſh, that lieth towards, or looking towards the South-Weſt, and the North-Weſt. Well, but what is that to us, which way the Haven bends or bows? Yes it is, for it ſhews us how we bow; a Man may ſee it in the Haven, as in an Emblem, or in a Glaſs, as it were. Now who would take the Haven of *Creet* for the Emblem of a *Grindalizer*? As it bows, juſt ſo do we, to the Church of *England*, and to the Kirk of *Scotland*, as Intereſt and Opportunity ſhall incline. Now to ſpeak, if a Man can ſpeak ſeriouſly, we may bow as well towards *Ireland*, if we bow to the South-Weſt or North-Weſt, as the Haven of *Creet* doth, as well as towards *Scotland*,

Scotland, if Intereſt and Opportunity incline. But I cannot go along, but Queſtions interrupt; well, Queſtion, what have you to ſay? why this: May not a Man bow towards *Scotland*, and be a good Church-man? And doth not the Kirk come to Church, and bow as formally to the South, as if it were towards the riſing Sun? But to leave off this Bowing, by the Points to which he ſaith we bow, and becauſe he and we do not bow one way, let him divide the Points, and take two to himſelf, as he aſſigns two to us: To us, the South and North; to himſelf, the Eaſt and Weſt: The Eaſt, becauſe both to the Altar and the riſing Sun with one Bow, and the ſame Labour and Devotion; and if Intereſt and Opportunity incline, bow to St. *Peter's* Chair, and Church in the Weſt. We thank him for obſerving our Inclinations to the South, becauſe the Church of *England* is there; to the Kirk, becauſe the Proteſtant Religion is there: And whether ever we bow to the Eaſt, which was idolatrous in the *Perſians*, we will ſo far bow, or rather look towards the Weſt, as the *Ethiopians* do, when in their Baptiſm they renounce the Devil.

We have ſtaid long enough in the Haven, let us now launch out into the open Sea of his Diſcourſe, and wiſh a ſafe Paſſage, for indeed the Water is very ſhallow.

Theſe are they (ſaith he) *which down with Oaths*, &c. No Sir, not down with all Oaths; Oaths to the Pope will not down, nor of Canonical Obedience to *Italian* Biſhops, or any like them, nor Subſcriptions to the *Trent*-Council. I hope, Sir, we have ſwallowed none yet but what you think ſafe and wholeſom: and I beſeech you, moſt candid and charitable Sir, be pleaſed to give me leave to ask you, Whether we ſwallow firſt, and mince afterwards? or do we mince firſt, and ſwallow afterwards? We ſwallow all whole, ſay you, in Subſcriptions; All what? All Oaths and Subſcriptions. By what *Hocus Pocus*, I pray, ſwallow all whole in Subſcriptions? what our Hands, Pen, Ink, Paper? what all whole, without dividing Letters, Syllables, Words, Sentences? You ſay, we *conform to all ſeemingly, but hypocritically*: Now really, forgetful Sir, if we conform to all ſeemingly, we conform to all viſibly and apparently; and if we down with all that is required, and conform to all ſeemingly, what's the reaſon why you call us Half-Conformiſts, and but half? Becauſe we conform to all ſeemingly, but hypocritically? If we do all ſeemingly, how do you know it is hypocritically? But now, Mr. Acuteneſs, if ſeemingly be no more than hypocritically, why have you made an oppoſition between them by your *But?* If they are oppoſite, then ſeemingly is as much as really, and if I may ſo ſpeak, outwardly ſincere;

and ſo it muſt be, or elſe your *But* is no Adverſative. Seemingly is ſufficiently for the cognizance of your Court. We mangle the Common-Prayer, *&c.* Then firſt, we do not mince it: We mangle! let all Men judg who are the greateſt Manglers, you or we: We read all entirely, except the Peoples Part; you read *Venite*, *Te Deum*, and the Pſalms by parts; you take one Verſe, or a piece of an entire Sentence, and the Clark, and a few Men and Women, and Children, take the other, and ſhare it among themſelves, hindring the reſt of the Congregation, eſpecially them who cannot read, or go along with them, from edifying by a diſtinct and audible reading of them. This is a plain Diſorder in many Congregations, and therefore to be forborn. We read entirely; and you, and perhaps a few in ſome great Congregations, go away with a Wing or Leg of a Sentence; which is likeſt mangling?

We *handle the Surplice gently*, ſay you: Is that a Fault? How ſhould it be handled, if not gently? what, rudely, courſely? what, Carter-like! like Canvaſs or Fuſtian? The Surplice is a tender, gentle Thing, and it muſt be handled according to its Nature and Uſe. If it be clean, it muſt be gently touched, that it may not be defiled; if it be foul, that it may not defile. Once I was forced gently to lay by a naſty mouldy Surplice, which made me ſickiſh and ill; a Surplice waſh'd with *Lincolnſhire* Soap, dried at a Turf-Fire, laid up in a mouldy Cheſt, and ſtrewed with Mice-T——, inſtead of Lavender-Flowers, very grateful to the Noſe, and comfortable for the Head. Gently handled! Is that a Fault? It ſhould be ſo, for the ſignification of it, which is Authority and Pleaſure: It is made of fine Cloth, gentle Holland, or Scotch-cloth, and muſt laſt long; to handle it gently, is to handle it reſpectfully. But pray, Sir, how do you handle it? As ſome of our Brethren do, who have altered the faſhion of it, from being whole before, to be open before, and button'd at the Collar, in the faſhion of a Morning-Gown, turning it from a cloſe Garment, into an Eccleſiaſtical Manta. And what doth that ſignify, but that it hangs looſe upon your Brethrens Shoulders, and that it is to be laid aſide? Yet that it ſhould be thus, is not only convenient, but in ſome degree neceſſary; for elſe a Brother of the whole Head, in the mode of a long, decent, faſhionable Perriwig, may, in pulling it over his Head, pluck off his Wig, and ſhew the Indecency of a bald, or a ſhaven Crown to his Congregation. Such Accidents have happened. It is true, that you great Men, that have Ten-Pound Men under you, as Mr. *G.* calls them, and the Conveniency of Veſtries, may avoid that danger of a bald Diſcovery; but where there is none, either

either the Surplice muſt open to the right and left, to make way for the faſhionable Head; or the Head gently come out of the ſame Neck-hole it crept in at. And yet to continue a gentle Diſcourſe upon this ſoft Place, give me leave to addreſs to you by way of Conference. If you and I ſhould diſcourſe the Commodity of a Periwig, and the Decency of the Alb, I grant, you may diſcourſe with a Mouth full of many Reaſons for the Cap of Hair: We can produce nothing for the one, but what is old; but for the other, there are many Topicks pretty full of Arguments: As, 1. The Wig is good for Health, it may be made cool for Summer, it is warm in Winter; it makes a Man look young, when he is old; it is unlike the old Puritan and Preſbyterian faſhion, of wrought Caps, of double Caps, of black upon white, *&c.* and beſides all this, it being ſo much in faſhion, a Man looks ſomething indecent without it: It promotes a new Trade of Hair, (Hair and Wit being great Commodities in our Days, and look how much the Hairy Cap conduceth to the ſervice of the Head, ſo much it conduceth to the growth of Wit.) If a Man have a mind to hide his Head, it doth it, and ſo it gives a Man a kind of Protection: If a Maſſacre ſhould happen, (*quod avertat Deus*) our Enemies may kill their Friends, and miſs their Enemies. And laſtly, if Intereſt and Opportunity ſhall incline, a Man may throw off his Wig, and wear his Hair, and for a time be as little known without it, as he was before with it. But what can be ſaid for the old-faſhion'd Garment? If Decency, the Periwig is decent alſo; it is hot in Summer, it is cold in Winter; it is chargeable to the Pariſh, not very profitable to the Common; one gently handled will ſerve an Age: It ſaves no Man Clothes; and there is no ſuch need of hiding our Garments at the Pariſh-Charge, as there was when it had its Name of *Super-pellicium*, becauſe worn over Garments made of the Skins of dead Beaſts, as *Durandus* writes in his *Rationale*, lib. 3. And ſaith he, *It is uſed ſtill in ſome Churches, to repreſent* Adam *cloathed in Leather Garments.* And it would be noted, that *Durand* ſaith, *ſuper tunicas de pellibus mortuorum animalium faltas induebantur*: That they did not wear them over their Leather Garments, made of the Skins of live Beaſts, but dead; and gives us this for a *Rationale*, becauſe the Beaſts wore their own Skins as long as they were alive.

But, Sir, to conclude, having gently handled this Point long enough, I ask you, What think you? when we wear the Surplice, do we wear it ſeemingly? if ſeemingly, whether we do not wear it really? if really, whether hypocritically?

And

And now let us put off the Surplice, and ſee how cunningly we plow with our Ox, and our Aſs. What! with the Ox and Aſs in the ſame Yoak? What if the Ox be taller than the Aſs? Why then if we cannot put them into the ſame Yoke, plow with them, as the old *Iriſh* were wont to do, tie them by their Tails. But pray, Sir, how do you uſe to plow in your Country? with what Aſs, and whoſe Heifer? We in the Country of Moderation plow with Oxen altogether, and hold the Plow our ſelves, threſh out our own Corn, winnow it clean, and ſow our Land with clean Seed, and pray for a good Harveſt: And this we do ſincerely, with our whole Soul, and ſeemingly too, becauſe apparently. An Aſs may ſerve to carry an honeſt Prophet a ſhort Journey, but having no need of Aſſes for the Plow, we would accommodate you with them, if we thought you had not enow of them.

We are ſcarce known but *per modum opinionis*; we plow cunningly, and carry it cunningly, yet as cunning as we are, you are more cunning, ever to find us out *per* one *modum* or other: And for all our Cunning, you declare how we may be known:

1. *Per modum Opinionis.*

2. *Per modum* of open Compliances with the Enemies. Now here we fail in our Cunning, that we carry it openly.

3. *Per modum* of *Gallioniſm.* You tell us what you mean by *Gallioniſm*, and I tell you, that when we come into the Place of *Gallio*, to be Deputies, we will take care that there be no Inſurrections againſt *Paul*; and if any *Soſthenes* be beaten, he ſhall be heard and vindicated: But we are almoſt all laid aſide, and if *Paul* and *Soſthenes*, we cannot help them. When the proportion of Zeal is ſtated due to Ceremonies, we will be juſt, and pay it to an hair; but we cannot rail for Ceremonies, nor divide the Church for them, nor raiſe a War for them, nor caſt our Brethren into Priſons for them, nor die Martyrs for them.

4. We are known, by our *bearing with patience the Intereſt, Honour, and Peace of the Church run down by ſwaggering Sectaries.* Sir, is this an Indictment, or an Accuſation againſt us? If it be, we ask, Will you ſwear to the Truth of it? or will you pawn your *Verbum Sacerdotis* upon it? Were you ever a Witneſs of our Patience, *&c.* in this Caſe? or can you produce Witneſſes of it? If you can, inform againſt particular Perſons; if not, we know upon what foot to charge this Account of us. As cunning as we are, we will not conceal, that we can diſtinguiſh between the true and real Intereſt of the Church, and the private Intereſt of ſome particular Men; we can diſtinguiſh

diſtinguiſh between the Honour of the Church, and the Humor of ſome who honour themſelves with the Stile and Title of the Church. We can with patience hear or read what Diſſenters have to ſay, and think Swaggering on either ſide is not the way to defend or overcome. We are heartly concerned for the Peace of the Church, which we ſeek by Moderation, by qualifying Heats, and taking away all Matters of Contention, if it were in our Power. We think the Peace too great and precious a Thing to be hung and ventured upon Goats-hair, or any Cobweb-Devices ſpun out of ſome Mens Brains, or hung at the rotten Girdle of the Superſtitious. We are for Peace upon Catholick Terms, of our Lord's making, and not private Articles of dogmatizing, proud, or melancholy Men. *Diotrephes* knows we concur not with him. We are careful to maintain the juſt Bounds of Authority, and if ever we ſit upon, we will with patience bear all juſt Claims to Liberty. We would not lay the Vineyard waſte, nor open, nor encloſe it with a Thorn Hedg, to make a Separation, or exclude any that have good Right to inter-commune with us. We are for following Peace with all Men, and for parting with all that may well be ſpared, for precious Peace, which is of greater worth and vertue. We are ſo earneſt to maintain the Civil Peace, that we are grieved at the unkind remembrance of our unnatural Wars, except for Caution, or Humiliation; and had rather ſit cold in our Studies, than inflame our Auditors into blind Paſſion and Fury, or hope to warm our ſelves in Preferments, by temporizing Declamations. If at any time we hear Sectaries ſwagger, as you call it, we rebuke them: We ought with weight of Reaſon and Divinity to humble ſuch, with Meekneſs to inſtruct and ſatisfy the Doubting; to be fearful to offend the Weak, and judg them, and heartily to wiſh them Soundneſs of Judgment, to direct honeſt and tender Affections. We would gladly gain and ſave them, and become one, and carry it to the worſt of them, as St. *Auguſtin*, whom you quote, did to the *Auguſtines*.

5. You ſay, We are known by our *talking*, *&c.* If we talk thus, then we are known more perfectly than *per modum Opinionis*. Sir, we endeavour to ſpeak of Conformity, and Nonconformity, *&c.* according to the true ſtate of the Queſtions: and if Compaſſion and Seriouſneſs be our Faults, we gueſs what you account Vertues, by ſuch *Innuendo*'s as theſe. For popular Elections of Biſhops; we know a difference between the Election of the People, and the Conſent of the People, and refer our ſelves to St. *Cyprian*, St. *Auguſtin*, and to *Tertullian*, *&c.* But as long as we ſubmit to an Epiſcopacy, as choſen among us, it is ſufficient, tho we may have different Opinions: And

this

this particular is cast in, (tell true if it be not) to flatter your Patron, for an additional Corps, if you are a Church-man. And as for the Notion of Schism, we consent to the Notion of the Church, *Can.* 9. and Protestant solid Writers.

6. A sixth way whereby the *Grindalizers* contribute to Nonconformity, is by *their writing fraudulent Pleas for them.* Their writing! how many of them wrote the Pleas? Were they written by a Club, or an Association? I know some who had no hand in them. But why fraudulent? Either because of a mind to deceive, which you cannot know, nor bring to your Visitation? or because of the fallacious Management of them? If they plead Things unpleadable, then shew them no Kindness; if things pleadable, they shew their Moderation, and a desire of Union and Reconciliation of the Difference. And let it be consider'd, the time when some of the *Pleas* were printed, even then Union and Moderation were coming into Fashion, I mean, when the *House of Commons* ordered a Bill to be brought in for Union of Protestants, and for taking away some Penal Laws.

7. 'By endeavouring to acquit the Presbyterians and Independents 'of the King's Murder. To this we say in short, We know no Man who ever endeavoured to acquit any kind of Men from that ever to be lamented Murder, that ever imagined, thought, spoke, or acted the least in it, or towards it. And for you to make a Party, and call them *Grindalizers*, and charge the whole Party with this, and other things, according to your fancy, is, to abuse your faculty of writing, and turn it into an angry impertinent scribble. If you will know us, and believe us, you may know us by our hearty wishing, that the Act of Indempnity, would also prove an Act of Oblivion, and that none that ever were called Christians, had at any time sinn'd against the 13*th* to the *Romans.* Were it possible for us, we had rather acquit the Romanists of the Doctrine and Practices of Rebellion, than charge them with it: and do heartily wish there may never be again such occasion or reason for an Act of Grace to any Protestants, either at home or abroad, as there was for ours. If you will not believe us, we cannot help your unbelief, but do again say, We do condemn the Criminals, as, all such were who promoted that horrid Fact, though in the remotest Circumstances; but let not all be blamed for some: at that rate the sacred Office of Apostleship shall be arraigned as guilty, because *Judas* was a Traitor, and *Demas* an Apostate.

8. (So I divide your Semi-colons) *In statu quo, &c.* We say we are for Persons of unstained Loyalty, of greatest Estates, and consequently of standing Interest in the Publick Good, and above the Temptations

of

of Pensions or Honours; of Wisdom suitable to their Places; of Experience, Courage, and Conscience, that value Religion above their Lives and Fortunes.

If we had our choice of Convocation-Men, we would chuse Men sincere in Faith, conspicuous for Holiness of Conversation, sound Learning, who place their Hopes, Interest and Treasure in Heaven; who preach Christ, the Doctrine according to Godliness; who take heed to themselves and to the Doctrine, to save themselves, and them that hear them; who preach not themselves, but Christ, seek not their own, but the Things of Christ. And if I may in so serious a Point, mix your Fancy, that bend and bow not, like the Haven of *Creet*, to either South or North, East or West, for Dignities or Preferments; he would have Men that maintain Foundations, other than which no Man can lay; that lay the Churche's Peace and Union upon these Foundations, of one Faith, one Baptism, *&c.* and not upon Wires, and Pins, and Laces, and such Formalities.

9. The ninth Mark of a *Grindalizer*, according to my Division, is, their being *a secretis*, *&c.* There is a great cause to think this Author doth reflect upon the Debates of some of our great Divines, who have christianly joined honest Hearts to wise Heads to close up our Breaches. But what doth the Author do by this *Innuendo*, but discover his own schismatical Nature, against all Consultation with Nonconformists for Peace and Communion. But how are they *a secretis?* How doth he know it? Was his Soul ever with them? By what *per modum* doth he know the secret Counsels? *per modum Visionis? simplices Intelligentiæ? Suspicionis? Revelationis?* or *per modum Observatoris?* Or how come you to know these close Cabals? Speak your own Knowledg, or upon certain Information; Have any of them blabb'd any thing to you? or told you all, under an Obligation of Secrecy, which you keep by printing it? Up what Chimney did you creep? behind what Curtain? under what Bed? thorow what Hole did you hear the Consultation? Have you intercepted Letters? broken open Seals, and discovered us? Sir, we can see into the bottom of your Inclination; no doubt but you would suggest the Nonconformists to be big with Evil Purposes against Church and State; and that we are in with them; we can english your *a secretis* to be so; but we will answer to any charge against us of any evil Conspiracy at any time.

10. By their *Self-designing*, *&c.* Sir, Moderation is the Temper we would attain to; it is the Duty we study, and our sincere Exercise, and not Pretence. But what are our Self-designs by Moderation

and *similibus?* Do we design to make Nonconforming Arch-bishops and Bishops, and hope to be their Sons in Law, their Chaplains, or to rise with them? You said we plowed cunningly, carried it cunningly; but now it is not as much as seemingly cunning; we have not as much as one Ox in our Team, but all Asses; if this be our Design, we shew our selves to be half-witted as well as Half-Conformists; by this self-designing, were we self-designing-Men, we would write as you do; we understand the way on't, but you know and take it. And because Similitudes do illustrate, he compares us to King *Charle*'s *Murderers, &c.* You know you dare not name one Man alive, of those you call *Grindalizers*, for it will bear an Action too heavy for your Shoulders. We had been sorry, if the Papists had done such a Fact open-faced, more sorry that any English-man, under any Denomination whatsoever, did contribute a Word to it, or think a Thought of it. And we are desirous to acquit all that can be acquitted from so scarlet a Sin and no more. Who were in the Contrivance and Execution, who disappeared, and who appeared, was best known to his Gracious Majesty, Privy Council, Parliament, and Honourable Court that sat at *Hicks*'s *Hall*, upon the Trial of the Regicides, *Octob.* 1660. And according to the degrees of Guilt, we find some excepted, and some prosecuted, condemned, and executed; and if there had been but One, that One had been too many. And it would well become us to be as tender of Mens Honour, as our merciful King, and wise and just Judges, were of the Lives, Fortunes, and Honour of Offenders. If there be any sence in this Paragraph, the sence of this short cut-throat Sentence would be this, if there be any thing in it beside slander upon slander, malice upon malice, to make the odious Comparison perfect; 1. The Dissenters are without distinction, Presbyterian. 2. All the Dissenters are Presbyterian Regicides, or like them. 3. There are some that contribute to the encouragement of these Dissenters, and others are profess'd encouragers of them. 4. Either one or both of these, are like those Presbyterian Murderers of King *Charles*. 5. Those had the villany to manage the Contrivance, but the cunning to disappear in the Execution. The *Apodosis* or reddition of this Comparison, should be some such thing as this. 1. The *Grindalizers* do either contribute to the encouragement, or are profess'd encouragers of these disloyal ill-principled Dissenters: But how? By their moderation *& similibus.* But, pray Sir, in what capacity do we Church-Moles contribute to their encouragement? In the capacity of Church-Moles in black Coats, or in some other colour? In the capacity of Subterraneous Moles,

4

Moles, throwing up Mole-hills for the Diſſenters to build Garriſons, Forts, and Caſtles upon, or at leaſt to build Meeting-places upon? 2. Theſe *Grindalizers* have only the villany to manage the Contrivance: But, good Sir, of what? To diſappear in the Execution; but ſtill, Sir, of what? Is it left to the Reader's underſtanding, and charity, to make what he pleaſes of it? Now here's cunning and no cunning in the Church-Moles; cunning to diſappear, and no cunning in diſappearing; for the cunning would be not to appear at all, and then they could not diſappear: but to diſappear, and for this quick-ſighted Friend to ſee them diſappear, is too open a diſappearance. The Compariſon is lame: but what is wanting in the Square of the Compariſon, is made perfect by his great love and kindneſs to us. But, Sir, for all love, be pleaſed to diſcover the Contrivance, and then to follow the Diſappearing, till you make it to appear. And further, either you know the Contrivance, or do not know it? if you do, and have been a falſe Contriver with us, be honeſt and ſpare not: if you have not, let the Reader make his Conſequence. Either you know the Encouragers, or the Contrivers, or do not know them? If you know them, tell; if you do not know them, keep ſilence hereafter. We Moles have Noſes though we have no Eyes; we ſmell your rank Uncharitableneſs, though we cannot ſee your Art: but we never yet did ſmell thoſe Foxes that you pretend to unkennel; and ſo in one reſpect we have neither Eyes nor Noſes like yours: and we hope we ſhall make better uſe of ſuch Senſes we have, than you have done. But whether your Compariſons hit or miſs, ſmite or ſmite not, be ſure to beat out this Concluſion, That there are no Villains, much more villanous, than the new Sect of *Grindalizers*, that's the ſcope of all your Compariſons. But, Sir, if a Man were to thatch a Houſe, if he lay on, like a Thatcher, too great a Burden, the Timber will fail him, and either down comes Thatch upon the Thatcher, or the Thatcher upon his Thatch: Even ſo if a Man lay on great and heavy Compariſons upon crazy or rotten Spars and Timber, down comes the Compariſons, and the maker of them. Build with better Timber, before you venture to thatch and cover your Building with Compariſons.

If all theſe Lines were Non-ſence, we could laugh at his Childiſhneſs; but containing Slander, Jealouſy, and Malignity, we will pray to be deliver'd from ſuch Men, and wiſh him a better Mind. After a long-winded draught of Poiſon, vomited upon us, he takes breath in a ſhorter Sentence; wherein we are dignified and diſtinguiſh'd with other Names, and repreſented as little better than popiſh or peeviſh; and

what ſhould the Scope of this Period be, but that Mole-catchers, and Mole-Traps be provided for us? We thank him however for his great care of the Church, whatever become of us. But I go on, *And of this*, &c. Now what ſhould be the Subſtantive to this Article *this*, is hard for us blind Moles to find. It ſhould be ſome Word or Sentence ſupplying the place of a Subſtantive of the ſingular Number, but half-Conformiſts, Church-Moles, blind Principles, undermining Practices, the plural Number; nor contribute, a Verb, cannot agree with it: What then? what ſhall it be? Nonconformity, Danger, Diſhonour, open Enemy, or what ſhould be the Subſtantive, or Antecedent to the Article or Demonſtrative, *This?* But we will not ſtand upon *This*, but follow him through his Hiſtory, as a Mole-catcher doth his Mole. And refer all he hath ſaid;

1. To his Matters of Tale-telling, inſtead of Hiſtory.
2. To his Application.

1. And in this oppoſe Truth to his Falſhood. Altho we are not baptized in the Name of moſt Reverend *Grindal*; we honour his Name and Memory, and take this true account of him: Had King *Edward* the ſixth lived, he had been Biſhop of *London*, upon the Tranſlation of Biſhop *Ridley* to *Durham*. He was a Confeſſor in Queen *Mary*'s Reign; he was a Diſputant for his Religion in the beginning of Queen *Elizabeth*'s Reign, and promoted by her firſt to *London*, then to the Arch-biſhoprick of *York*, and thence to *Canterbury*; he was a right, famous, and worthy Prelate; his care was great to further the Glory of God; but through envy of Ill-willers, his Power was but ſmall; his Place was high, but himſelf made low by ſome Diſgrace by Potent Adverſaries, which he meekly and patiently endured to his dying day. (Mark) during the ſpace of this Man's Troubles, Jeſuits flocked into the Kingdom, and the Faction at home grew bold. This is the Teſtimony which is given him by Mr. *Tho. Rogers*'s Preface to his Expoſition of the Articles to Archbiſhop *Bancroft*: How *Grindal* contributed you ſee by this Teſtimony. Hear Mr. *Cambden*'s Character and Report of him; *Edmundus Grindallus Vir pius & gravis.* He flouriſhed a good while in the Queen's Favour, until he fell quite out of it by cunning undermining Arts, as if he favoured the Conventicles, and Propheſyings of turbulent Miniſters, but indeed, the true Cauſe was, becauſe he condemned the unlawful Marriage of *Julius* an Italian Phyſician with another Man's Wife, the Earl of *Leiceſter* vainly labouring to the contrary: *Camb. Ann.* 1583. What thoſe Propheſyings were, and what an excellent

cellent Mind he had, may be ſeen in his long and good Epiſtle to Queen *Elizabeth*, in *Fuller*'s Church Hiſtory: Alſo you may ſee in what Honour he ſtood in the Minds of the Fathers and Clergy of the Church of *England*, by a Letter written by *Toby Mathew* afterwards Arch-biſhop of *Tork*, in the Name of both Houſes of Convocation to the Queen, humbly beſeeching the Reſtauration of the Arch-biſhop. But had thoſe Biſhops and Members of that Convocation known as much as the Author of theſe Remarks, or cared as much as he doth for the Danger and Honour of the Church, they had not written on his behalf certainly. *Grindal* had ſuch an Eſtimation of Biſhop *Whitgift*, then in the time of his Troubles, that he with other great Men were deſirous of his Promotion to *Canterbury*, and *Grindal* would be content with a Penſion, but Arch-biſhop *Whitgift* utterly refuſed ſo to do; Sir *George Paul* in the Life of Arch-biſhop *Whitgift*, p. 26. See now how the whole Convocation by their Letter, and *Whitgift* by his refuſal, did contribute to the Indulgence, by deſiring the Reſtauration and Continuance of *Grindal* in his Place; and for all I ſee, if *Grindalizers* do no worſe than *Grindal*, the Church may be ſafe enough. Ay, but this Remarker ſees more into the ways of the Church-Moles, than they themſelves do; and more into the Church-ſtory of thoſe times, than we do. *Grindal*'s fault was, firſt in complying with *Beza* in procuring the Settlement of the *French* Church in *London*. Where note, if it was a fault to admit a Church on the *Geneva* Principle, is it not a Grindalizing in our Arch-biſhops and Biſhops to ſuffer it now? Here's Charity to reformed Proteſtants! 2. In complying with the Proteſtants that returned from *Frankford*; but did he promote *Whittingham* to be Dean of *Durham*, *Sampſon* to be Dean of *Chriſt-Church*? was he Patron of all the Preferments? *&c.* But it's remarkable, how cloſely he follows the Clew of Hiſtory. *Cartwright* was none of the Exiles in *Frankford*. 2. Was not preferred to *Warwick*, neither by him, nor in his time, but by Arch-biſhop *Whitgift*: And if *Grindal* was a Grindalizer, *Whitgift* was, for he plac'd *Cartwright* in *Warwick*, and was by his Connivance, a cauſe of what Miſchief Mr. *Cartwright* did; and the Queen was offended with *Whitgift* for conniving at *Cartwright*, as Sir *George Paul* writes in the Life of Arch-biſhop *Whitg.* p. 55. And now we Church-Moles have by the Candle-light of Hiſtory found, that *Whitgift* was no better than a *Grindalizer*, and ſo one of us.

But ſaith our Author, that when Arch-biſhop *Whitgift*'s Zeal had almoſt crumbled their Ruptures into nothing, then their Refuge was, (as *Beza* adviſed *Cartwright* in his Letter) to unite themſelves again

to

to the main Body of the Church, *&c.* Whereas indeed upon Examination, I find two Letters written by *Beza* to *Cartwright*, in my Edit. of his Epiſt. From former times he deſcends to ours, and in Contemplation of our betraying the Church to our Enemies, and our ſelves into the vrieſt Contempt and Slavery, he might, as the Church by the Waters of *Babylon*, ſit down and weep when he remembers *Zion*. But Sir, you ſay, you might ſit down; but have you ſate down and wept? and wept to remember *Sion*? wept at the Waters of *Babylon*; or ſate down with Pleaſure to drink of the Cup——? I can find no ſign of Harp upon the Willows, that dance after a Pipe, *&c.* Thus for your Hiſtorical Pains.

2. The Application follows. Therefore as we would not Hypocritize, *&c.* and why not Grindalize? waving little things, we ſay, 1. *To your Tents O Iſrael*, was the Speech of *Jeroboam* caſting off the Houſe of *David*: And therefore, If Grindalizers muſt be our Name; We Grindalizers declare this to you, that we will not to our Tents, *for we have a Portion in* David, *and an Inheritance in the Son of* Jeſſe. 1 *King.* 12. 16. We will not follow *Jeroboam*, and worſhip his Golden Calves? Are you thereabouts with your Calves? The Oath which we have ſworn unto *David*, we will by God's Grace perform; we will not comply with our Enemies, nor cut off our Friends; we will gain-ſay ſeducing Spirits, and look Faction in the Face: We will follow the Advice of *Calvin* to *Bucer*, in the things he wrote of, which were not to avoid moderate Counſels in matters of Religion. 'To endeavour by all means, *ut* 'ritus qui ſuperſtitionis aliquid redolent tollantur medio; to take away all 'Rites that ſavoured any thing of Superſtition. This I commend unto 'thee by Name, that you may free your ſelf from Envy, with which 'many lead you, for they do always entitle you either *Author* or *Appro-* 'ver in all moderate and middle Counſels. *Nam mediis Conſiliis, vel Au-* 'thorem, vel Approbatorem ſemper inſcribunt Calvin Bucero. And therefore we will let our Moderation be known to all Men, altho we will never reconcile the Articles of the Church to the Council of *Trent*, according to *ſancta Clara*, no *Caſſandrian Grotian*, Conſultation and Reduction.

And now I muſt leap over the reſt of your Book to your Concluſion, where you give a kind Farewel.

In your Concluſion, you thus commend us to the Eye of the Government, not for Favour and Preferment, except it be that which the Nonconformiſts are dignified with, and diſtinguiſhed by; which being diſſected, preſents to our View, 1. The profeſt Nonconformiſts threaten Danger and Diſhonour to the Church. 2. Grindalizers and

and Half-Conformists threaten little less. 3. That their Halting and sneaking works in the People a Love to their Persons and Ways. 4. By their Treachery, like Moles, undermine the Foundation within the Pale; when the other, like Wolves and Foxes, can but howle and foam without the Mound and Fence of the Church, being strong enough against them. Whence the Inference is plain, that if it be time to use the utmost Severity of the Laws against the Nonconformists, some Course must be taken with *Grindalizers*, as really more dangerous, as undermining the Foundation within, when the others do but foam and howl without. But what can be done with us, without another Act of Parliament? And how can that be without a new Parliament? For we conform seemingly, and what can be done with such? But behold the Spirit of the Man!

To conclude, 1. We protest against his Power of imposing Names. 2. We reject his Characters, as Slanders. 3. We see what we are to look for, from them that are of the whole Head, the whole Blood, Church-men, as they call themselves, by an eminency and appropriation, if all should be of this Author's mind, who needs as much Mercy, as they to whom he affords but very little Respect or Kindness.

SECT. II.

There is another Person of a more excellent Temper, a Man of Consideration and Worth, Mr. *John Evans*, Rector of St. *Ethelberr*, *London*: I did with some earnestness of desire procure his Sermon before the Lord-Mayor, for the Arguments sake, to see if I could find such a Man, as would solidly and wisely handle, and openly commend a great Duty out of fashion, and in a Time when they who profess it look very odly, and are pointed out to be avoided. I found the Reverend Preacher to set about his Work like a Workman; and tho he pitched upon too narrow a Notion of *Moderation*, yet the clearness of his Mind and Style, the Honesty, Openness, and Candor of Spirit, did much gain upon me. After he had spoken of what he takes to be the true Notion of Moderation, in his Doctrine, he delivers the common Notion of it in his Inference, affixing it to Laity and Clergy, *pag.* 36. and takes it off again from the Clergy, *pag.* 41. 'I declare I 'am not acquainted with any of the Moderate, nor can I of my own 'knowledg accuse any Minister whatsoever. All that I shall say upon 'this Point is this, That if there be any such, I am very sorry for them. And after he had given this little satisfaction to them, who for ought he

he knew were injured, he could not forbear to say, or write, *pag.* 48. 'Give me the Man that is honest, and constant to his Principles, and 'to what he professes, whatsoever Party or Persuasion he is of; he 'is much more valuable to me, than he that plights his Faith to the 'Church, and gives all the Security that can be given for his Confor-'mity to it; and then after he hath wound himself into its Communi-'on and Preferments, plays Booty, and acts like a Nonconformist. 'These are treacherous Friends, that like Vipers prey upon the Bow-'els of their Mother, and betray her, as *Judas* did our Lord, with a 'Kiss. Of all sorts of Men, the Non-conforming Conformists are 'the least to be valued, as most unfit for Society.

Behold, here's another friendly Testimonial given to moderate Conformists, but not for Preferment and Favour, we are sure: *Treacherous Friends, Vipers, and like* Judas, do not savour of Moderation in a Preacher upon that Text. It seems the aking Tooth did now begin to trouble him; I shall not pour Vinegar into it, nor pass it by without some Reflections upon this great Complement.

1. He supposes that there is no moderate Construction of our Faith and Security given to the Church; for if there be, why may not a Man of moderate Principles conform, and retain and practise Moderation, without violation of his Faith? Now some of us knew the way into the Church before he did, and we were told of some moderate Interpretation of our Bonds.

2. If the Words are capable of a mild sence, we are taught that is the sence of the Law: A moderate Man will put a moderate charitable Sence upon them; and if the Words will bear it, he is as honest to the Church, that gives her security in a moderate sence, as he that takes it in a rigorous.

3. How a Conformist, that hath wound himself into the Communion and Preferment of the Church, can act like a Nonconformist, both in her Communion and Preferment, is such a way of acting, as we never yet learnt, nor can well understand, except he allow that a Nonconformist can act like a Conformist, and then 'tis pity he did not share in the Communion and Preferment, the one as well as the other.

4. Any Man that is honest and constant, of any Party and Persuasion, not excepting an ignorant superstitious Papist, (for the more ignorant, the more honest) or Quaker, or any other Sect, is more to be valued than a moderate Conformist, (of whom he speaks). But why a moderate Conformist may not be as honest, and as constant in his Moderation, as any Man that is high and rigorous, or any

other

other Sect, no other Reaſon can (I ſuppoſe) be given, but becauſe the Rule of Laws of Conformity cannot ſtand with a moderate Conſtruction: And if that were true, we moderate Men muſt keep out of the Communion and Preferments of the Church, and be profeſſedly Nonconformiſts; for one of both we muſt be: And if we cannot be exact Conformiſts in the ſevereſt ſence, and act according to it upon all occaſions, we muſt be Nonconformiſts. How much eaſe would it be to the Minds of our Brethren, to be rid of theſe Vipers, that prey upon the Bowels of their Mother?

But to take a fuller View of that Sermon:

Firſt, he deſcribes Moderation to be ſuch a gracious Habit of Mind, as will teach and incline us to obſerve a due Mean and Temper in our 'outward Actions, and Converſe with others, ſo as to give no juſt 'Occaſion of Offence, *p.* 7. But he takes it in a more particular Sence, more largely, and more briefly, *pag.* 7. 'Moderation is a Vertue, 'which teaches and enables a Man, upon all occaſion of Conteſt and 'Controverſy with others, to maintain and aſſert his Principles and 'Opinions, whoſe Truth he is perſuaded of, with Temper.

Which he doth more particularly branch out:

1. 'A moderate Man is candid in his Thoughts, apt to make the 'beſt Conſtruction of Things that will bear it; in his Words ſoft, (*not calling moderate Conformiſts, Vipers, treacherous Friends, or* Judas's) 'in his Carriage courteous, *p.* 9. 2. In Judicial Cauſes carries a Chancery 'in his Breaſt. 3. In Matters relating to Religion, he teacheth us to 'be concerned about Things more or leſs, in proportion to their Na-'ture and Worth. 4. In Matters of Injury, he paſſeth by Faults, 'bears with, pities, *&c. pag.* 10, 11, 13.

Again, *pag.* 15. 'He thinks, *Let your Moderation be known to all* '*Men*, imports as much as, that all Chriſtians, at all times, and 'upon all occaſions of *Difference* and *Conteſt*, to give clear and pal-'pable Tokens of their Moderation to all Sorts and Conditions of Men.

Still it appears, that the Objects of Moderation are all ſorts of Men, and that the Subject Matter upon which it is exerciſed, are Matters of Difference and Conteſt. So he repeats his Notion again, *pag.* 35. and again, *pag.* 37.

Now before I go further, I deſire the Reader to believe me, that I approve of very much good Matter, well-ſpoken, and well-applied. But I fear, Prejudice and Partiality weighs too heavy upon his Bowle.

I do confeſs, it is a very good Notion and Doctrine, that we ſhould manage all our Differences with Temper: But why ſhould he ſingle out this as the main, if not whole of the Text, which is but a good Behaviour in a particular Caſe, and but one Inſtance of a general Duty, ſeems not ſo clear. Beſides, 'tis like it is too narrow a Notion, except a Chriſtian have, or may have ſome Matters of Controverſy or Difference with all Men, and that all Chriſtians may have differing and contrary Opinions and Principles, and each one is bound to maintain his own Side with Temper.

As he doth often repeat his own Sence of Moderation, ſo he doth deliver a common, but untrue Notion of Moderation, in a Lay and Church-Capacity, from *p.* 36, to *p.* 41. and then gives his Reaſons againſt ſuch a kind of Moderation, as he is pleaſed to deſcribe, to *pag.* 48.

It would be too tedious to examine all the Members and Parts of a moderate Man in a Lay-Capacity, but what is moſt material.

Firſt, doth it become a moderate Man to be ſo poſitive, as to ſay, after an imaginary, oratorical Deſcription of a Lay moderate Man, ſuch as I and others never knew, 'This (ſaith the Preacher) is no 'Fiction of mine, no Creature of my Fancy, but Matter of Fact, viſi-'ble to every Eye, *p.* 37. 'That it is not difficult to prove, ſuch 'Men act againſt their Conſcience; for really, a moderate Man, in 'the common Notion, if examined, is but a ſofter Phraſe for a '*Knave*, pag. 48.

Upon this Character of a moderate Lay-man, drawn *pag.* 36. I make ſome Obſervations, and in the general obſerve, That he takes ſome Parts and Vertues of a very honeſt Man, to make a *Knave* of: As, 1. He is one who will frequent the Publick Churches. 2. One who will ſeem devout at Divine Service, (and who doth to us, and our Eye, more than ſeem.) 3. One who talks much for Union, and wiſhes for it, but ſees no Evil in Schiſm: Whereas, what can move him to wiſh for Union, but the Good of Union, and the Evil of Schiſm? And I would fain know what Benefit any Knave can make of Union? If he only talkt for Union, and did not wiſh for it, and if this might be known, it were like a moderate Man in the ſofter Phraſe; but if he talks much of Union, and wiſhes for it, he talks and wiſhes like an honeſt Man. 4. Suppoſe him to be one who thinks he doth God good Service, and takes a good Courſe to promote Peace by frequenting unlawful Meetings, and yet is clearly for the Religion eſtabliſhed by Law. Yet under favour, 1. Suppoſe he may be miſtaken

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in thinking ſo, for all that he may be a very honeſt Man, for honeſt Men are ſubject to Miſtakes. 2. If he miſtake in the way to promote Peace, for all that he may be very honeſt. 3. If he thinks thoſe Meetings which you call unlawful, that is to ſay, Meetings of Orthodox Preachers and Chriſtians, conſiſtent with the Religion eſtabliſhed by Law, he may be a wiſe, diſcerning, honeſt Man, and doth diſtinguiſh between the Religion, and the mutable Appendages to which he never ſubſcribed, or declared, being but a Lay-man. But then,

Secondly, Some Things are affixed to him, which if true, depends upon proof againſt ſome particular Men, if any ſuch there be, which doth not affect more than thoſe Individuals. We know none, that firſt, work hard againſt the Church of *England* on the ſix Days, and appear for her on the Sunday. 2. Nor any that ſees not harm in Schiſm, (but you may call that a Schiſm which is not.) 3. Nor any who are one with all Parties, in deſigning againſt the Government. 4. Nor that cry, God forbid there ſhould be any Alteration in it: for there may be Alteration in it, as in the natural Body, from Youth to riper Age, without its deſtruction or diſſolution. 5. Nor that look upon Biſhops as neceſſary Evils; for they who account them evil, do not account them neceſſary. 6. He may be a Son of the Church of *England*, and yet chuſe rather, if he could, (that is, if he lawfully could) to be without the Ceremonies; for the Church doth declare, That thoſe Ceremonies which remain, upon juſt cauſes may be altered and changed, (in the *Preface of Ceremonies, why ſome be aboliſhed.*)

Thirdly, He delivers ſome Things poſitively, which are dubious, and therefore which may be untrue; *pag.* 37. 'Theſe are moderate 'Men in one ſenſe, *i. e.* they have a moderate Eſteem of, and a mo'derate Love for that Church, in whoſe Communion they live, and *re'ſolve to die*, ſo long as ſhe is up; but if ſhe were down, they could 'contentedly enough ſurvive her Ruine, and perhaps they might live 'the longer. Now either this Picture of a moderate Lay Church-man is a Creature of his own Fancy, or a real Being: if a real Being, and a true Man, he is one of his own Acquaintance, or not; if not of his Acquaintance, he paints him by the Ear, by Report, and not by the Eye of his own Knowledg. Let him either reform him if he can, or keep no Acquaintance with him. If he be a real Man, he ſpeaks the Language of Abhorrers and Addreſſers, who often promiſe to live and die for the Church, as eſtabliſhed by Law; and they are concerned in the Character, drawn (one would think) with too

heavy a hand, and Pencil made of too course Bristles, for a moderate Man to use.

Fourthly; A Moderate Man, such as in some things he sets out in the Colours of a *Knave*, wipes off the Dash, and thinks he may with an honest Heart and Face, in sincerity towards God, Loyalty to the Government, and Constancy to his Religion, frequent the publick Churches, and Conventicles too: For, first, He is of the Judgment, that God may be truly and acceptably worship'd under different Modes and Forms; therefore he will frequent the publick Churches, for which you cannot blame him, and it may be go to Assemblies called Conventicles (especially when he had the King's Indulgence) 2. He believes there is a *Communion of Saints*, not only in Faith and Affection, but also in Worship; and therefore if he cannot hold Communion with Orthodox Preachers in publick Churches; he will make bold to enjoy it where he can, which he thinks he may do without Sin, because it is his Duty, and knows no Reason or Law of God, why he may not as lawfully hold Communion with Orthodox, profitable Preachers (from whom he hath perhaps tasted the good Word of God, and by whom his Heart hath been opened,) and Christians, in undoubted, pious, Evangelical Exercises, as in Trade, or Civil Converse in eating and drinking.

Object. But you say, they are unlawful Meetings. Then the honest moderate Christian thinks with himself; 1. I never heard either Treason or Sedition, as much as couched in any of their Sermons or Exercises. 2. It is not sinful to hold actual Communion with sound and pious Christians, antecedent to the temporal Law, therefore it is not sinful in it self. 3. He cannot think so hardly of his Christian Governours, as that they would make a Law, to forbid any pious Exercise, but only such as are evil in themselves, or have tendency to Destruction or harm to the Government. 4. He remembers the moderate Judgment of every part of the Legislative Power, concerning Dissenters for several Years last past. 5. He considers the Law is a Penal Law, and is ready to bear that Penalty with Peace and Quietness. And if you think them unlawful Assemblies, of that sort as are not safe to be tolerated, then he that now frequents the publick Churches, will then frequent them, when those Meetings are dispers't, or suppressed. But then what becomes of your own Doctrine of misplacing Zeal about Circumstances, Rites, and Appendages of Religion? which a moderate Man should not do; *Pag.* 24. If you leave the Moderation of Penalties to Governous, it had been beseeming a moderate Divine, preaching of Moderation, to have forborn to give Magistrates

to

to whom you preach'd, Alarms to beware of Men that design against the Government, commonly called *Moderate Men*, the softer Phrase for *Knaves*, but in proper Language, *Knaves* and Vipers. If you know any such designing Men, inform against them, they are Strangers to us that are moderate indeed. I have staid long enough to view this Picture of a Lay-moderate Church-man; I will walk into the next Room, and view the moderate Church-Clergy Man, who as he is drawn by this Hand, stands out with his Legs as the more crooked *Knave* of the two, *Pag.* 40, 42.

Upon him I observe, 1. That this free and open Preacher saith, *He cannot accuse any Minister upon his own Knowledg so depainted*, and therefore this is not a Creature of his own Fancy neither, but of some other Men's Fancy sure, come to his Knowledg, it seems by Report or Tradition. But if he had not believed it, why would he preach and print it?

To this we have two things to say;

1. We deny the Accusation as it stands; we disown the Picture, it is not ours, we know no such Church-men, or to speak plainly, such a pretended Conformist as is here represented.

2. If there be any such, it is not just, to fasten that upon more than are faulty.

3. Yet supposing or granting most of the things to be true, and they as material as any we offer to the Judgment of our Censors, some Considerations, if not to vindicate the accused, yet certainly to alleviate the Charge, and take the Charge by parts.

First; *The Moderate Church-man is one, that upon occasion will marry without a Ring.* We answer;

1. This Ceremony doth more concern the Persons to be married, than the Minister that marrieth them; for the *Rubrick* saith, *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book*, &c. *And the Priest taking the Ring shall deliver it unto the Man.* It concerns the Man to bring and provide the Ring, and the Woman to receive it, because of what is conveyed to her by it.

2. What *Rubrick* or *Canon* doth enjoyn the Minister to provide one? Or, what is his punishment if he do not marry with it? We know the Wisdom of the Church looks to greater matters in *Can.* 62. censuring the Minister, if he marry without asking Banes, Certificate, or Consent of Parents, or out of the Canonical Hours; from which,

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no Men are more free, than they who are called Moderate Church-Men.

3. Is there no occaſion upon which this may either be juſtified or excuſed? As if, 1. The Miniſter and the Perſons, be not worth a Ring. 2. If the Man cannot buy, and the Woman reſolve if they may not be married with a Ring of her Husband's Gift, they will be married without. 3. Or in caſe the Ring be forgotten, and the place where they are to be married cannot afford one, and the time be ſo near out, that they cannot fetch one. Shall an Ordinance be denied for want of a Ceremony? Or, what if the Man muſt take his Bride in the Humour? Or there will be loſs to both, if they put it off to another day? Or laſtly, ſuppoſe the Parties ſcruple the Ceremony, ſhall we refuſe to execute a Law of Nature, for want of an Arbitrary Local Ceremony?

Secondly; *A moderate Church-man is one who will chriſten without the Croſs:* So he will, and ſo he may baptize all that are baptized out of the Church: The *Rubrick* lays no Injunction upon any to bring the Child to Church, it only ſaith, *It is expedient that it be brought*; —— and who in this tender Age will bring a Child to Church, ſeeing another Rubrick ſaith, *Saving at the dipping of the Child*; the Child whoſe Baptiſm is doubted of, muſt be dipt, and it belongs not to him to ſee that the Child ſo baptized ſhall be brought to the Congregation afterwards; and by what Rule do they walk, that ſee good cauſe to baptize in private, becauſe of Weather, and diſtance of Place, and yet will not omit the Croſs in private? Now whether a Miniſter may not upon ſome occaſions, and for ſome great Reaſons, omit the Croſs, is ſubmitted to Moderate Thoughts, and to a right Judgment. And, 1. If the Parent, who is a Man of Reading and Senſe, may have read ſome Arguments againſt it, which neither he nor the Curat can anſwer; Nay, ſuppoſe he have but a ſtrong Prejudice or Fear upon him, what if the Curat ſay, in good civil Language, Except you bring your Child to Church, or have it croſt at home, I will not baptize it: Why, then ſaith the Parent, you ſhall not baptize my Child: What if the Child dy unbaptized? You ſay, it was the Parents fault for ſcrupling; He ſaith no, for it was againſt his Conſcience, and Judgment. But which is rather to be omitted by the Miniſter, Baptiſm, which is an Ordinance of Chriſt, or the Croſs, which is an Ordinance of Man? Eſpecially in a Church, which, as it requires the uſe of the ſign of the Croſs, ſo it puniſheth with Suſpenſion a Miniſter that ſhall refuſe to baptize, *Can.* 68. What if a Parent ſhall take or demand his Child as ſoon

ſoon as it is baptized, from the Miniſter? By what Law or Reaſon can he refuſe to give him the Child? Or, if a God-Mother or Midwife be ſo zealous, call it furious, againſt the Croſs as to take the Child out of the Miniſters Hands, as I have heard hath been done, ſhall the Miniſter ſtrive and contend?

Object. But you will ſay by *Can.* 38. If any Miniſter after Subſcription to the three Canonical Articles, ſhall omit any of the Ceremonies, he ſhall be ſuſpended, *&c.*

Anſw. The Omiſſion muſt be notorious, before it can come to the Cognizance of the Court, and wilful and contemptuous, before it can be ſo notorious. But we ſpeak not of ſuch a notorious omiſſion, but of what is occaſional, ſeldom, and for greater Reaſon; but of this more afterwards.

2. In caſe the Miniſter or Curat be but a Deacon, I doubt of his Power to uſe or make the ſign of the Croſs, without an equitable Conſtruction of the Law, (of which afterwards): for in the Margin of the Office of publick Baptiſm it is ſaid; *Here the Prieſt ſhall make the ſign of the Croſs in the Child's Forehead.* The Prieſt ſhall, not the Curat, or the Miniſter, for then it had plainly reach'd to the Deacon as to the Prieſt, but a Deacon is not a Prieſt in this Church: A Deacon doth it only by Preſumption.

Laſtly; To make the ſign of the Croſs, is an Eccleſiaſtical Affirmative Precept, a divine affirmitive Law binds not *ad ſemper*, to every particular *nunc* or time: why ſhould we be more ſtrictly bound to obſerve in publick an affirmative humane Precept, than a divine? Are we more ſtrictly tied by the Laws of Men, than of God? It may by an Equity of Reaſon be allowed, upon Occaſions of ſome Neceſſity, to omit an Eccleſiaſtical Precept, as we through a gracious Indulgence omit a Divine Precept.

The third Crime of a Moderate Church-Man is, that he will *baptiſe without God-Fathers and God-Mothers, in compliance with weak and tender Conſciences.*

I anſwer; If there be any reaſon of Strength or Cogency for the Omiſſion of ſuch things as theſe, it is as ſtrong in the Caſe of weak and tender Conſciences as in any: if a Miniſter cannot omit any of theſe things with a ſincere Tenderneſs and Indulgence to weak Conſciences, then he is obliged from doing a neceſſary Duty to the weak Brother. And if we are ſo ſtraightly bound to a rigid Conformity at all times, ſo that we can in no caſe omit any thing for the ſake of a tender weak Conſcience: Who can anſwer this Argument againſt Conformity?

That

That Conformity which doth oblige to refuſe a neceſſary Duty to a weak Chriſtian, which the Law of Chriſt requires, is a Conformity againſt the Law of Chriſt, and by Conſequence unlawful and null.

But ſuch is the rigid Conformity, (as Men make it.) *Ergo.* In private Baptiſm they are not required. In publick ſuch as have not received the Communion may be refuſed, and ſometimes Parents can get no better, and too often they are but Cyphers, and ſtand only to keep up the Form. But be they what they are, inſtance in any publick Baptiſm, performed without them, if you can, and the Peccant ſhall bare the Blame of it.

4. The next Imputation, is his giving the Sacrament *kneeling, ſitting, or ſtanding.* I ſuppoſe the Reverend Preacher will ſtrike out Kneeling out of the Bill, when he reviews it. I will take no Advantage of that Inadvertency, but to the other Offence make a Return.

And here again, we meet with a Ceremony, which firſt is enjoyned the People. 2. Some great Men have interpreted the Rubrick thus, *He ſhall deliver the Communion to the People kneeling*, not forbidding him to deliver it to them that kneel not. 3. The words of the Canon 27, are lax, *Miniſtri cum Cœnam Domini adminiſtrant neminem ſcienter ejuſdem facient participem, qui in Genua non fuerit inclinatus, ſub pœnâ Suſpenſionis.* The Communicant is not bound in expreſs Terms to kneel in the very Act of receiving; if he kneel in the time of the Communion, it ſeems to be ſufficient, tho he do not in the Act of receiving the Bread and Wine. The Canon ſaith not the Miniſter ſhall be ſuſpended, if he deliver the Sacrament to any one that doth not kneel in the very Act, but *qui in Genua non fuerint inclinatus.* If he kneel before, or after, he is not excluded, nor the Miniſter puniſhable by the Canon, whatever the Intention of it was. But leaving theſe things to the Interpretation of Superiors: Let any Miniſter be named that receives the Sacrament ſitting or ſtanding. And if ſome Communicants do, it is ſubmitted, whether a Miniſter in ſome caſes ought not rather to venture upon his Ordinaries Indulgence, then put away ſome Communicants for not kneeling, for which he hath no Law to warrant him (that I know.)

1. In caſe of ſcruple of Conſcience, Prejudice or Fear, the Chriſtian who takes Scripture for his Rule, finding the Geſture of the laſt Supper to be the ſame throughout, *as they ſate at Meat*, he cannot diſtinguiſh of Predicaments of Quality and *Situs*, as the learned *Saunderſon* doth (and the Circumſtance of Place, the upper Room, was temporay, and not imitable, as the Geſture is) whether a Communicant, otherwiſe without Exception, ſhall be excluded for adhering

to the Geſture, which he finds in our lawful Tranſlation of the New Teſtament?

2. What if a Father, otherwiſe prepared and without Exception, ſcruple Kneeling, comes to receive the Communion of his own Son, can the Son juſtify the rejection of his own Father from the Lord's Table? *Children obey your Parents*, is a Duty antecedent to Canonical Obedience, and of the Law of Nature. A Miniſter of a high Complexion, did refuſe his own Father, and inform his Dioceſan, who was known to be ſtrict enough for all the Ceremonies; yet inſtead of expected Approbation, he was ſoundly check'd for ſinning againſt his Father.

For the reſt of the Faults, or treacherous Acts of Church-men, I throw them into the Heap of Miſinformations, and to me things neither heard nor ſeen. And that any do bury with an Exhortation of his, or their own, ſeems to me, like a Tale which the *Obſervator* printed many Years ago, of a certain Venerable Biſhop, that baptized by the Directory after he was Biſhop, and the Liturgy eſtabliſhed, which was an errand *Rogeriſm.*

To conclude this, and to paſs to the Confirmation of his Poſitive Aſſertions, I only add what I have reaſon to believe; that a ſtrict exacting of Rites and Ceremonies hath driven away many to the Nonconformiſts, that had ſtaid with us had they been indulged but in ſome ſcrupled Ceremony; and ſince their departure from us, do ſcruple a great deal more than they did at firſt. And except our Governours apply themſelves to ſome timely Mitigations, it is impoſſible ſo to crop the Sprouts of Diſſenters, but new Shoots will grow out of the old Stocks, which cannot be ſtock'd up without breaking up too much good Ground.

There are two things which the Reverend Preacher delivers with great Confidence and Aſſurance, as binding us under Condemnation, and ſtopping our Mouths, which have not the Evidence he preſumes they have, wherein we are concerned.

1. He declares our ſeveral Obligations to a ſtrict conſtant Conformity to Ceremonies and all, and ſaith, To make all ſure, and prevent all Evaſions occaſioned by nice Diſtinctions about the force and obligation of Human Laws; *He will ſhew that there is no room for Equity and Moderation* in this caſe, *pag.* 43, 44.

'2. Seeing we Miniſters have by private Subſcriptions and Promiſes, 'by open Declarations and ſolemn Oaths to our Dioceſan obliged our 'ſelves to the conſtant uſe of the Ceremonies eſtabliſhed by Law: I 'infer, That nothing leſs than ſtrictneſs and exactneſs of Duty, and a

'constant, close Conformity is required at our Hands, and that no 'Man can dispence with himself, and relax the Law in this case. *p.* 45.

The Inference is drawn from four Premises. 1. The Act of Uniformity, *p.* 42. 2. The Declaration of Assent and Consent. 3. The Oath of Canonical Obedience, *p.* 43. And, 4. To make all sure, *&c.* There is no room for Moderation in this case, which he endearvours to prove, *p.* 44, 45.

Because that which I first except against, taking the Pages in order, is the last of his Reasons for that Conclusion: I shall invert my Order, and speak to it last, and so take up the second Point in difference, in the first place,

And considering the Premises, I say, He cannot infer that Conclusion from them; for there is more in his Inference, than is in the Premises. He infers as much, as that we are indispensibly bound in all Times, Places, and on all Occasions, to a close strict Conformity, and that if we do not constantly observe it in all Points, we have broken our Faith. If so, then what Conformist is not guilty in a high degree of sinning? then who can conform? Or, who can, and be blameless? Is there such to be found at all times, even in Cathedral Churches?

There are many Occasions for an honest, wise, conscientious Minister to shew Moderation, not only such as our Brother allows to Dissenters, in Words and Passion, *but in Fact*, or he sins more by a courteous refusal to yield, than by a prudent occasional Compliance; If not, then moderate Men cannot conform, but must abide without, among Dissenters. And our rigid Interpreters of the Laws do furnish them with an unanswerable Argument against Conformity, *viz.* That Conformity which leaves no room for Moderation, cannot be submitted to without Sin: but such is this rigid Conformity. *Ergo.*

The Proposition is proved, because we as Christians and Ministers, are bound to let our Moderation be known to all Men: and this Moderation is not only a Moderation of good Language, and abstinence from Passion, but in Fact and Deed. But let us try the strength of the Premises, and if they be removed or shaken, his Inference and Superstructure will fall with all his Confidence. And first, let us see if such Words be contained in, or drawn from our Subscription to the second Article of the 36 Canon; wherein the Subscriber doth promise that he will use the Form prescribed in the said Book, in publick Prayer and Administration of the Sacraments, *and no other.* (*And no other* shall be explained afterwards.) The Promise is a general Promise, and because general, is capable of a Latitude, and that nothing less than Strictness and Exactness, and a close constant Conformity,

formity, is more than the Canon ſpeaks, an Addition to the Law, which enjoyns the uſe of it, and no other Form in Competition or Oppoſition to it. That Inference from this Promiſe of uſing it, is denied, and cannot be admitted, except the Law-givers declare that to be the meaning of it.

2. The ſecond Premiſe, out of which that rigid Inference is drawn, is the Declaration of Aſſent and Conſent; which is to the *uſe of* all things contained in, and preſcribed by the Book. But the Words and Promiſe are not, *To the conſtant, cloſe, ſtrict uſe of all things*, at all times, which is more than any Man can promiſe, or perhaps any Man hath perform'd. However, the Inference is denied, becauſe it contains more than is expreſſed in that Declaration. But then this ingenious Perſon doth confirm his Notion by bringing in the Intention, or Scope of that Declaration, which is to the intent, *that Uniformity in the Worſhip of God may be effected.*

That I may not be miſtaken, I deſire it may be noted, we are now come from one Word to another, *viz.* from a cloſe, ſtrict, exact *Conformity* to an *Uniformity*, which is the deſign and ſcope of that cloſe Conformity.

To this it is applied;

1. The Act doth enjoyn an Uniformity by a Book named in it; We declare our Aſſent to the uſe of that Book; and he that puts that Sence of ſtrict, cloſe, conſtant *uſe of all and every thing*, doth add to the Law, and by a rigorous Interpretation of it, is as far from an honeſt Moderation, or Equity, as he that doth tranſgreſs the Law, *Relaxatione nimia.*

2. This Uniformity may in a warrantable ſenſe, be taken in oppoſition to a Diverſity of publick Forms, or a Multiformity; that this is not the ſenſe of Knaves, or the invention of Church-Moles and Vipers, is plain by the Preface, as it was called in the Common-Prayer-Book of K. *Edw.* the IV*th*, and in our Book follows the new Preface, *Concerning the Service of the Church*, wherein are theſe words; 'And 'whereas heretofore there hath been a great Diverſity in ſaying and 'ſinging in Churches within this Realm; ſome following *Salisbury*, 'ſome *Hereford*, and ſome the uſe of *Bangor*, ſome of *York*, ſome of '*Lincoln*; now from henceforth all the whole Realm ſhall have but 'one Uſe. If therefore we follow, and uſe the ſame Book, we obſerve the *Uniformity* required, and explained in that Preface, ſtill continued in this preſent Book, which is eſtabliſhed by Law, and by Conſequence, this is a publickly allowed, and a legal Sence.

3. If we take our Uniformity, not only *oppositivè*, to a Multiformity of ancient Forms and Uſes; but *appoſitivè*, conformable to the Rubricks and Orders, which are the Rule of our Uniformity, we ſhall find the Uniformity to be in many Things but general, and not particular: Therefore the Uniformity required by Law, is not a particular, cloſe, ſtrict Uniformity; and by conſequence, a ſtrict, cloſe, conſtant Conformity, taking Conformity in the ſame Sence as Uniformity, is not required, and therefore not to be inferred, as if all Miniſters always were obliged to do the ſame Things, which is the Import of the *Inference* which I oppoſe. And this, I conceive, will appear in two Inſtances:

1. Of the Prayers and Hymns.
2. Of the Ceremonies, which the exact Conformiſt drives at.

Firſt; Sometimes you are directed to *One* or *This* in ſeveral Offices. Now ſuppoſe the Miniſter of St. *Ethelbert*, for inſtance, ſhall ſay the *Te Deum*; and his next Neighbours of St. *Helen*'s, and *Biſhopſgate*, or St. *Mary Ax*, ſhall ſay, *Jubilate Deo*; the one uſe one Hymn or Prayer, and the other another; one ſhould dip, and the other ſprinkle: Where ſuch Diverſity is allowed, they all conform, but do not keep to a particular Uniformity.

But you'll ſay, Here's no Omiſſion of any Thing required. True, but let us modeſtly ſee, if there be not ſome Omiſſions alſo allowed, which will make a Difformity from the Uſe of our rigid Interpreters; and whether the Compoſers of our Book have not been acceſſary to propagate or countenance a Sect of moderate Men in the Church. Suppoſe a Man affirm, that a ſtrict, cloſe, conſtant Uſe of the Letany be enjoined *every Sunday, Wedneſday, and Friday*; how will he prove it? We think, not clearly and convincingly by the Rubrick, which is the Rule of our Uniformity, which is this: *Here followeth the Letany, or general Supplication, to be ſung or ſaid after Morning-Prayer, upon Sundays, Wedneſdays, and Fridays, and at other Times, when it ſhall be commanded by the Ordinary.*

Here the ſtrict, conſtant Uſe of the Letany is not enjoined upon *every Sunday, Wedneſday, and Friday*, but upon *Sundays, Wedneſdays, and Fridays*. If ſo much had been ſaid for the Uſe of the Letany on thoſe Days, as there is for the Order of Morning-Prayer without it, there might have been more light to direct us to the conſtant Uſe of it; for after it, it is ſaid, *Here endeth the Order of Morning-Prayer throughout the Year*; when yet three of theſe Prayers are to be omit-

ed

ted by another Rubrick, when the Letany is ſaid; and yet Sundays, Wedneſdays, and Fridays fall within the Year. By the Rubrick for the reading one or more of the Collects after the Offertory, it is left to the Diſcretion of the Miniſter to uſe one or more of thoſe Collects: He that uſeth one, conforms as truly as he that uſeth more; and yet there is no particular Uniformity, except every Miniſter uſe the ſame, and as many one as another. A ſtrict and cloſe Conformity to a general Rule is one Thing, and a ſtrict and cloſe Conformity to ſome Mens Practice, is another. The Compilers of our Book and Rubricks did (it ſeems) ſo word the Rubricks, as to leave ſome Latitude of Interpretation and Practice, either to the Diſcretion, or various Occaſions of Miniſters, and Circumſtances of Time, Condition of People, or to the Prudence of the Ordinary, to keep up his Power. Yet notwithſtanding this Apology, the Letany is as frequently read by moderate Miniſters, as by them that do not affect that Title.

Secondly; Let us ſee if ſuch a conſtant and exact Conformity be required in the Uſe of Ceremonies. Some Ceremonies are required of the Miniſters, and ſome of the People: Thoſe required of the Miniſters, are the wearing of the Surplice, and the ſigning with the Croſs, (I have ſpoken of the Ring in Marriage before; and bowing at the Name of Jeſus, and towards the Altar, are no-where required by Law.)

1. The omitting of a Ceremony is no ſuch great Crime, in the Judgment of the Reformers of this Church, as this Reverend Preacher exclaims againſt; in that Account of Ceremonies, *why ſome be aboliſhed, and ſome retained*, we read this moderate Paſſage: *And altho the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous Tranſgreſſion, and breaking of common Order and Diſcipline, is no ſmall Offence before God.* We admit this, and ſay, that if ſometimes we omit the Uſe of any of theſe Ceremonies, ſuppoſe in compliance with tender Conſciences, or for ſome weighty reaſon, we willingly do it, but not wilfully and contemptuouſly; and therefore occaſional, and ſometimes neceſſary Omiſſions, are but ſmall Offences.

2. Why may not a moderate Miniſter ſometimes omit the wearing of the Surplice, as well as the Brethren, who ſeem to be the exact Patterns and Exemplars of Conformity, omit the wearing of ſuch Ornaments of the Church, and Miniſters thereof, at all times of their Miniſtration, (ſuch as Copes and Hoods) as were in this Church of *England*, by Authority of Parliament, in the ſecond Year of the Reign

of

of King *Edward* the Sixth? See the Rubrick or Section, [*And here is to be noted*, &c.] after the Order for Morning and Evening-Prayer.

3. Is not the Rubrick as positive for dipping the Child in Water, warily and discreetly, (if the Godfathers and Godmothers shall certify that the Child may well endure it) as for sprinkling, and signing with the Cross? And doth this ingenious and urgent Preacher demand such a Certificate from them, that he may observe this Rubrick, which saith, *And then naming it after them, (if they shall certify that the Child may well endure it) he shall dip it*, &c. How many Children hath he dipp'd in St. *Ethelbert*? How often hath he demanded such a Certificate? Suppose in the South Parts Infants were dipt, and in the North sprinkled, what would become of Uniformity in a more considerable Ceremony than any of the rest?

4. Why may not the Cross be omitted sometimes, to gratify a tender, scrupulous, weak Conscience, without blame, as well as the Omission of dipping Infants, out of respect to bodily Weakness? Is bodily Weakness in an Infant, a better Reason than a Weakness, or the Judgment of Conscience in a Parent? Should the one be omitted, and not the other? Or shall we declare our selves more tender of hurting a weak Body, than wounding a weak Soul?

5. Uniformity takes in the Part and Duty of the People. The Rubrick, which is the Law, doth often require, that the People should kneel, or supposeth that they kneel: As for instance, before the Confession, Absolution, Lord's Prayer. We know it is impossible or inconvenient for most People, in great and crouded Congregations, and in narrow Pews and Allies, to kneel in Prayer; the greatest part, if not all, in the most conformable Churches, stand. Why may it not be as excusable sometimes in a Minister, for great Causes, to omit some one Ceremony, as it is for the greatest Congregations always, or most commonly to omit that Gesture of Reverence, as positively required as any other? And why may not a Minister as excusably deliver the Sacrament to a Receiver sitting or standing, as pray, the People sitting or standing, when they are required to kneel at Prayer, as strictly as at the Communion? Some Persons are lame, and cannot kneel; shall a Minister refuse them? And if some Impossibility, Inconvenience, or natural Infirmity shall make a Nonconformity blameless; why may not a conscientious Infirmity, or unconquerable Prejudice and Fear in the Conscientious, render the Omission of a Ceremony unblameable, or excusable?

And

And I desire it may be noted, That I only shew there is room for Moderation, and do not justify any Practice inconsistent with the Laws, interpreted according to Equity.

By what is said, I presume, it either appears, this Conclusion is too big for the Premises; or it may appear doubtful, whether an exact constant Duty, such as he means, *&c.* be required by the Act. Let us now see if such an Inference can be drawn from his other Topick, which is,

3*dly*; Our Oath of Canonical Obedience.

The Oath of Canonical Obedience binds us to lawful and honest Things, and to these within the Limits of our Ministerial Function only, (else our Obedience might extend even to wait at their Table, or to the holding of their Stirrup, both which and many other Things are lawful): And therefore our Diocesans cannot call upon us to go beyond the Laws; and by consequence, that Liberty which the Law allows, is our Right and Privilege. We cannot see how we are tied to a more strict, exact, constant Conformity by this Oath, than by the Laws and Rubricks of which we spake before.

Secondly, he adds, as an Enforcement of the Obligation, That the Right Reverend Father, the Lord Bishop of *London*, hath laid his Commands upon us, punctually to observe the Rites and Ceremonies.

To which I answer: This Obligation lies upon none but him, and others from whom that honourable Prelate hath required it: What is all this to the Clergy of other Dioceses? If that Right-Reverend Bishop hath exacted this, other Diocesans have not required it: And I could name some, of great Name and Age, who have expressed a greater Moderation, in forbearing to require that punctual Observation of constant, strict, and exact Conformity, as allowing some Scope, in some Occurrences and Cases, to Ministerial Discretion.

And now not finding his Inference in these three Premises, let us see if we can find it in the fourth, which binds all fast and sure.

4*thly*; To make all sure, *&c. I will*, saith he, *briefly shew, that there is no Room for Equity and Moderation here in this Case.* And this he endeavours to prove, 1. By the Notion of Moderation, with respect to Laws. 2. The Words of the Act of Uniformity. 3. The Sence of the Law-givers; that is, First, the Sence of his Majesty in his

his Declaration to ſtand by the Act of Uniformity, *Anno* 1662. And, 2. The Vote of the Houſe of Commons *Feb.* 15. 1662. againſt Indulgence to Diſſenters from the Act of Uniformity, *p.* 44, 45.

To drive home the Nail and to make all ſure, that a moderate Man may not be able to ſtir from the Poſt of conſtant, ſtrict, exact Duty; He tells us, *There is no room for Equity or Moderation in this Caſe.* Then, firſt, did he leave his Text, when he came to his Application? (in the Latitude of the Apoſtles ſenſe, which muſt needs be large, becauſe the Object *All Men*, is a general Object). The Text ſaith, *Let your Moderation be known to all Men.* The Diſſenters are a very numerous Part of the Nation, ſome of the *All Men.* That which they deſire, is a Freedom, or Abatement, or Omiſſion of ſome things required: If we tell them with civil and reſpectful Language, and with tenderneſs of Affection and Kindneſs, you muſt conform to all things at all times, invariably to the Law, and that there is no Moderation to be exerciſed towards you: I pray Sir, 1. What kind of Law do you make this to be? a * Human Law, forbidding a Duty to a Divine Law. 2. What kind of Law-makers do you repreſent ours to be, that made a Law, forbidding the Exerciſe of a certain Chriſtian Duty? For now, you know the Law being made, it is out of the Law-givers Hand and Power, till they in a legal Meeting, pleaſe to anul it; ſo that now you ſay, as much as that there is a Law that ſhuts out Moderation, ſuch a Moderation as the caſe of Difference requires; for Moderation of Affection and good Words, doth not come home to the Diſſenters Caſe, which requires a Moderation in Fact and Exerciſe? 3. What Encouragement is this for Diſſenters to conform, if by their Conformity they muſt ſhew no Moderation to the weak and doubting? 4. Do not you furniſh them with an unanſwerable Argument againſt Conformity?

* *Human Laws are general Rules for common Caſes.* Leges ad ea quæ ut plurimùm accidunt applicari ſolent in Lege quæratur. *See alſo* Grot. de jure Belli. *l.* 1. *c.* 4. §. 4.

But Sir, you produce our Subſcription and Aſſent againſt us, and is there no Moderation of Sence and Interpretation of it? You may ſoon know, that the Learned Mr. *Chillingworth* hath given a Senſe of our Subſcription to the Articles. Preface *Sect.* 40. and it paſſed with the Approbation of the Vice-Chancellor, and Profeſſors of Divinity in *Oxford.* The like is done by Arch-biſhop *Bramhall*'s Vindication of the Church of *England*, p. 156. the firſt Edit. And for the Book of Common-Prayer be pleaſed to caſt an Eye upon the laſt Preface before the now enjoyned Book, ſpeaking of the former Book: The Authors

thors of it ſay, they were fully perſwaded in their Judgments, that the Book doth not contain in it any thing contrary to the Word of God, or ſound Doctrine, or which a godly Man may not with a good Conſcience uſe and ſubmit to, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame, if it ſhall *be allowed ſuch juſt and favourable Conſtruction* as in common Equity ought to be allowed *to all human Writings*, eſpecially ſuch as are ſet forth by Authority, and even to the beſt Tranſlations of the holy Scripture it ſelf. Here is ſome Equity of Conſtruction, and Moderation in reference to the Book of Common-Prayer, to which we aſſent, ſuppoſing the ſame applicable to this, which is ſpoken of the former, which pretends to no higher Authority than that did.

And to uſe your own Words, *To make all ſure*, you will ſee the Error of your dogmatical Aſſertion, when you ſee it proved, that Moderation and Equity muſt be allowed in this Caſe, or elſe we are groſly abuſed by them that require Subſcription to the Canon, and cannot ſubſcribe with Verity and Judgment. We ſubſcribe to the three Articles of *Can.* 36. In the ſecond Article we ſay that the Book of Common-Prayer, and of ordering and conſecrating Biſhops, Prieſts, and Deacons, contains nothing in it contrary to the Word of God, and that it may be ſo uſed, and promiſe to uſe *that Form and no other in publick Prayers*, and Adminiſtration of the Sacraments. Now that Canon is old, as old as 1603, and refers to the Book of Common-Prayer then *in uſe*, and not to this which in ſeveral Particulars differs from it. We do not now ſubſcribe to that Book, as it ſtood then, but to a Book lately changed, in which are many things which were not in that. If there be no Moderation, or Equity of Interpretation of that Canon, and by Conſequence of our Subſcription, how can any Man ſubſcribe and promiſe to uſe that Form and no other? whereas we do not ſubſcribe to that Book then in uſe, to which the Canon relates, but to that which is now in uſe? We think now, there is and muſt needs be an Equity and Moderation of Conſtruction in this caſe.

2. He ſaith in the preſent Caſe of Conformity, there is nothing but what the Law-givers did foreſee and provide againſt: To prove this he repeats ſome words of the Act, which ſay, *Nothing conduceth more to the Peace of the Nation, Honour of Religion and Propagation thereof, than an univerſal Agreement in the publick Worſhip of God:* and to that end, in the next Paragraph of the Act, it is enacted, *That all and ſingular Miniſters in any place of publick Worſhip, ſhall be bound to ſay and uſe the Morning and Evening Prayer, Adminiſtration of both Sacraments, and*

all other publick Prayers in such Order and Form as is mentioned in the said Book; and that Morning and Evening Prayers be openly and solemnly read.

Here are only general Words enjoyning the use of the Book, but not the exact, constant, strict use of it at all times, and of every thing therein, wich our kind and merciful Friend would impose upon us as the true and genuine Sence.

And our Promise in the Declaration against taking Arms against the King: *And that I will conform to the Liturgy of the Church of* England *as it is now established*; is also a general Promise, and who but the Law-givers can make the meaning of it to be, *an exact, strict, constant, close Conformity?* which I question whether any Man ever did at all times, no not the Preacher himself, perform, but might disconform by over-doing. There is another general Word, we consent to the *Use* of all things; but exactly, strictly, constantly, must be the Addition of him, who hath no Authority either to add or interpret, it being a Rule in the Law, *Interpretatio ad eum spectat, qui condere potest. Philip Decius de Regulis Juris.*

To conclude this Particular; I make bold to ask any Man, 1. Did the Law-givers foresee all Accidents that might happen, and conclude all Occurrences of Providence within their fore-sight? and to make an invariable Rule for all particular Times and Occasions? I believe none of our Law-givers will say so, for they know they are but Men. No Law-makers, being Men, can foresee, or set down all Cases that may happen, saith Mr. *Perkins* of Christian Equity. 2. Did they foresee that some Ministers cannot maintain Curats or Readers to help them? that many Parishes cannot maintain, or have not a Minister entire to themselves? that we have not Organs to make the Service easy and delightful, as some have? That in some Countrys, Parishes are of a large Extent, and the People cannot come together so early as in *London* and Market-Towns? that Catechising and Preaching must take up time? and foreseeing the Weakness and Age of Ministers, that must do all themselves; that many Offices of Baptizing, Churching, Burying (which I have known all to be performed at one Assembly) and yet require a strict, exact, constant Duty of reading all, and every word? Did they foresee, that if the Word be not constantly and duly preached, the greatest part of our People will not come to Church, some thinking they may be idle and lazy as well as their Ministers; and others will go where they may hear and profit; and for all this, did they require a strict, constant, exact Conformity of Ministers, notwithstanding Age and Infirmities, to read,

read, perform all Offices, and preach beſides? *I will have Mercy and not Sacrifice*, ſaith God; but what ſay ſuch hard Maſters as theſe? 3. Did the Law-givers foreſee, that in great and crouded Churches, it is either impoſſible or inconvenient, and indecent, where the Faſhion is for Men and Women to ſit promiſcuouſly in Pews, for all to kneel at Prayer, and yet enjoyn them to kneel at the Confeſſion, Abſolution, and Lord's Prayer? *&c.* Did they foreſee that Deacons do baptize, and yet ſay in the Margin of that Book, *Here let the Prieſt make the ſign of the Croſs*? If there be no Equity of Conſtruction, a Deacon cannot lawfully uſe the Croſs in Baptiſm. 4. Did they foreſee the Reſolution of the Diſſenters to perſiſt? the great Danger to the Proteſtant Religion by our Diviſions, and Penal Proſecutions of them? (of which the Papiſts have made great Advantage) and for all this enjoin a ſtrict, conſtant Conformity, or Excommunications, and Writs, *de capiendo?* &c. I might add more Queries, but I proceed to his Reſerve.

This Reverend Man thought there was ſtrength enough in his main Body of Arguments to bear down the whole Force of the feeble moderate Party. But to make all ſure, he hath placed two Reſerves, the Power of the King in his Declaration, to ſtand to the Act of Uniformity, *Anno* 1662. and the other, the Power of the Houſe of Commons Vote, of *Feb.* 15. 1662. to grant no Indulgence to the Diſſenters from the Act of Uniformity.

Now againſt this Reſerve, we are not afraid to come out with as great an Authority as he argues under; and we think, we have the better, becauſe it is a later, and the fruit of twelve Years Experience. See the King's Declaration of Indulgence of *March* 15. 1672. And againſt the Vote of the Commons, of *Feb.* 15. 1662. we will oppoſe more than one Vote; even a Bill brought into the Houſe of Lords from the Commons in Favour of Proteſtant Diſſenters: After that his Majeſty had cancelled his Declaration of Indulgence, which Bill had certainly paſſed, but for want of Time; the Parliament being prorogued till *October* 27. 1673, before it paſſed the Lords, as it certainly would have done; the Biſhops then joyning with the Temporal Lords, and were willing to take away the Aſſent and Conſent, and Renunciation of the Covenant.

A Bill in 1673. in favour of Proteſtant Diſſenters is of greater Authority, and we ſuppoſe built upon greater Reaſons, than a Vote againſt Indulgence in 1662. We might tell you of a Bill for uniting Proteſtant Diſſenters, read *December* 21. 1680. and other Votes; but it ſhall ſuffice to have overmatched a Vote of that ſame Houſe of

Commons in its younger days, 1662. by a Bill of the ſame Houſe in its riper Age, 1673. And now, if I thought this arguing but in this point, unconvincing Preacher could anſwer me, I would intreat his Favour to ask him whether the Law-givers of this Act did foreſee and provide againſt a Change of their own Thoughts and Reſolutions in reference to this very Caſe? And then, whether we are to take the ſence and meaning of the Law-giver from his firſt, or from his laſt and matureſt Thoughts and Declaration? But if they had remained unaltered; the Words of the Act, and our Declaration and Subſcription, being general, and not limited by any after-Declaration of the ſame Power, for a rigid Conſtruction, we are inclined to interpret them with the Equity, and Moderation of a known Rule of Law. *Benignior Interpretatio ſemper capienda eſt. Phil. Dec. de Reg. Jur.*

I have now done what I deſigned, and taking the defenſive Part, I ſhall not purſue the Learned Preacher through the reſt of this branch of the Uſe, wherein he ſpeaks more *of himſelf*, than he doth *to his Auditory*, of any Duty that concerns them; but had rather follow him a thouſand Paces in the Practice of the Chriſtian Duty of honeſt Moderation, than give him one Contradiction. And I do again profeſs, that I am extreamly ſorry there is ſo much matter of juſt Offence given in a Sermon, and from ſuch Deductions of Application, more ſuited to the Times than the Text; wherein two ſorts of Men are marked with a black Coal, the profeſt Diſſenter, and the Viper, as the Moderate Conformiſt is called by this Brother. But if it be ſo great a Crime to be a Diſſenter and a Nonconformiſt? Who are they who are moſt guilty of making Diſſenters? They who urge a Senſe of Conformity more rigorous than the Law? Or, they who give a moderate Expoſition of general Terms? And who are they who do the beſt Service to the Church, they who by Chriſtian Moderation bring them in, or they who keep them out, and will not give them the leaſt Harbour within their Church-Doors, but beat them out with opprobrious, reproachful Girds?

I do obſerve, that Reverend Mr. *Baxter* doth often give the rigid and milder Sence of what is required by Law, and the Nonconformiſt, taking the words in the rigid Sence, cannot conform. *Plea for the Nonconf.* Sect. 9. We are ſure then Moderation doth not keep out, nor make the Breach——. And having ſaid thus much by way of Vindication, we plead not guilty; and taking Conformity in the whole Latitude for Soundeſs of Doctrine, Holineſs of Converſation, for ſerious, and reverent, and rubrical Order in Worſhip, We are ready to endure a Trial at any time, and they who condemn and arraign

arraign the Moderate Conformiſt, do at the ſame time condemn the Governours of the Church for a very ſupine Moderation towards us, and drowzy Negligence, in not ſaving the Church from the Moles and Vipers, by executing the Laws upon us, if we are ſuch Offenders.

SECT. III.

I have now done with one Part of our Vindication from the Imputations thrown upon us on one ſide: we are obnoxious to many ſevere Cenſures from another ſide, from many of our Dilſenting Brethren, who wonder how we can do many things which they cannot, and for not doing them, have ſuffered for many Years to great Loſs and Hardſhip. It will be neceſſary to ſay ſomething by way of Apology to them; which is the ſecond Part of our Vindication.

Two things are moſt commonly objected againſt us.

1. The love of the World.

2. That we by our Conformity have left the Nonconformiſt Brethren under the Cenſure and ill Character of Factious and Obſtinate Men, and have made them the leſs to be pitied in their Sufferings, and their way of return to the Service of the Church as narrow and ſtrait as it was at firſt.

To the firſt we ſay, That thoſe Brethren that cenſure us, ought to keep out of the Seat of Judgment; and that every Man's Motive is known to God, and ſhould be obſerved by his own Conſcience, and its Sentence attended to, either for Repentance, or for Peace. We make no Apology for any Corruption of Mind, or Affection. But we hope that many have been carried upon purer Motives.

To the ſecond we can ſay, and we profeſs, That we have taſted of their Cup, and it hath been grievous to us, to be ſeparated from our Brethren and Fellow-Labourers in the Lord; and are ſure that many of them are glad that good Men have conformed, and ſay, as ſome old Nonconformiſts have ſaid, *If good Men did not conform, what would become of the Church of God?* The wiſer, and holier, and moderate part of our Brethren have been, and are the more charitable in their Cenſures of us, and have contributed much to our Encouragement, and are comforted to ſee the common Salvation promoted by any hand, and the Truths of the Goſpel with a good Converſation maintained and kept alive. And we do alſo profeſs, it is more

more grievous to us to be judged of them that are *One in Christ*, than to be reproached by others of a common or worldly Spirit. And it is one part of the great Unhappineſs of our conſtrained and neceſſitated Separation into two Ways, that our mutual Confidence, Acquaintance, and Communication hath ſuffered a diminution by it. But if we have with ſatisfaction to our Conſciences conformed, there are great Reaſons why we ſhould, yea, more, we ought to put the moſt candid Interpretation upon the Laws and Terms of our Admiſſion, that they are capable of, and abate the Rigors of a private Judgment as much as may be, for Peace and Communion in Society. And our Reaſons for our Conformity are theſe:

1. We are called to an Office which we muſt perform and diſcharge, as thoſe that ſhall give an Account to Chriſt at his appearing.

2. We cannot execute this Office with freedom, except we come up to the Legal Terms.

3. We cannot but eſteem it an unvaluable Mercy, that the Chriſtian Proteſtant Religon is eſtabliſhed by a Temporal Law.

4. It is meet that we ſubmit to ſome Teſt, by which our Governors that protect Religion, may have ſome reaſonable confidence that we will be true to it; and according to the Nature and Uſe of the Things required, we make a difference between one and another of them; and with a conſtruction of Charity, which thinketh no Evil, we will take the Things in the moſt favourable ſence.

5. We muſt labour as much as poſſibly we can to ſpread, diffuſe, and ſow the Word of Grace, that true Chriſtianity, its Truth, Faith, Power, and Savour may become National; that every Corner of the Land may be filled with the Knowledg of the Lord.

6. To this end Parochial Limitations do much conduce, (wiſhing ſuch a Diviſion might be made every where, more conducible to that great End; or that more Miniſters, with comfortable Maintenance, might be placed, according to the moving and extreme Neceſſity of a Multitude of Souls); and as Parochial Bounds do much ſerve to bring the Knowledg of the Goſpel to particular Families and Perſons, ſo a Legal Maintenance is neceſſary.

7. If there were not Parochial Miniſters and Miniſtrations, what would become of vaſt Numbers of precious Souls, even the far greater Number of Souls in the Kingdom?

That this Conſideration may be the more obvious and apparent, and convincing upon their Minds who differ from us, I will ſpread it abroad, and lay it open in ſome Particulars.

(1.) The

(1.) The far greater Number of the Nation are (I think) baptized; they are baptized into Christ, entred and admitted into Covenant with God by Baptism, and these are to be instructed in the Duties of a People in Covenant, and trained up into Meetness for the Privileges of that Covenant-State. The placing of Ministers fitted for this Work, to take care of the Education of Souls in the Christian Faith, and Way of the Lord, is as necessary, as the placing and fixing of School-Masters in particular Schools. And how the Disciples of Christ can be bred and brought up in a better, or so likely a way, is not obvious to our Understandings.

(2.) Tho the Relation of Pastor and Flock is not founded on Right of Patronage, and Episcopal Institution and Induction; yet a Pastor so legally sent, is obliged in Conscience to the oversight of the Souls of that People, and to exercise that Office to which he is called and engaged towards that particular People; and by his fixedness among them, he hath the opportunity and advantage of doing more good upon them, than if he were an ambulatory Preacher; and People have the great Convenience of Access to him in all Cases, for Instruction, and spiritual Good, (if they were disposed) yea far more than if he did, as some Physicians and Lawyers do, that keep Markets and Market-Days, which would be liker an occasional or necessary Visit, than a careful Inspection of a Watchman.

(3.) He that resides upon his Charge, hath the advantage of quiet and constant Studies, continual Employment, and may know the State of the Flock, and what manner of Preaching, and what Subjects are most like to do them good, to do them the most and the greatest Good; and by a personal knowledg of the Congregation, Discipline may be more duly administred.

(4) And not to multiply Arguments in so plain a Case, if we take a view of the great Diversity of People in the Land, Divisions would multiply, Prophaneness and Barbarity, Tares and wild Grapes would in a short time over-run the Field and Vineyard, if there were not able and faithful Parochial Pastors. Let us observe, 1. The great Numbers of those who are persuaded of this Way of Worship, that it is not only lawful, but acceptable to God, and safe and profitable to them; why should not care be taken of them, that they may enjoy the Liberty of their Judgment, and be provided for. 2. Here are those who are educated in this Way, to whom it is become familiar, and who are prejudiced against other Ways, with which they are unacquainted: If respect were not had to these, they would suffer Loss, and be in danger of Temptation and Seduction. 3. Here are

O how many grosly ignorant, prophane, stupid, negligent! and these would yet degenerate into a worse kind of Men than now they are, as bad as they are, if there were not a Face, Profession, and Exercise of Religion maintained among them. Fear, Shame, Custom, Conscience, Conformity to others, do sometimes bring these to sit under God's Ordinances, which may be successful upon them, to work them to some Knowledg of God, and Eternal Life by Christ, and to keep them in Awe of God, from running out into Paganism, or brutish Atheism. But if there were no Inspection or Care taken of them, they would grow more careless of God and themselves, and plead the Negligence of Ministers, for their gross Negligence of themselves, and the Things of God. They little care what becomes of them already, and retain but a little sense of God and Godliness now; but they would quickly throw off all, if they were left out of the Ministerial Care. 4. Here are many young and aged, weak, impotent, lame, sickly, that cannot go abroad to seek the Bread of Life; if it were not brought to them, they would also perish. 5. Here are many (tho alas too few) sober, awakened, careful, diligent, and holy Souls, both weak, and confirmed in this Way, that would suffer great Loss, make less proficiency, decay and languish, and be in danger of Temptations peculiar to them, if the Lord's Day were not constantly spent, and each part of it filled up with Ordinances, at a convenient distance from them, or nearness to them.

And to make this Distribution and Distinction of Persons within these Bounds, argumentative and conclusive, I must add, That if wise, Orthodox, able, skilful, diligent, painful Ministers, which I take the moderate Divines of this Church to be, had not, and did not conform, in what a broken, divided, confused State had we been many Years ago! For in the dark, mistaking, and divided Condition of the Nation, Men that study and maintain the Doctrines according to Godliness, that preach the Truth as it is in Jesus, that distinguish between Essentials and Accidentals, between Fundamentals and Ornamentals; that lay the greatest weight upon Foundations and Necessaries; that press the weighty Matters of the great Commandments with greatest urgency, and hang the Garnish upon their proper Pins, provide solid Food for hungry and sound Hearts, and keep the Family best together; these are the Men that draw others in, and keep them in that are brought in. Extremes would never stand so nigh as they do, if Moderation did not come between them. There are no Men so fit to state our Controversies, none so fit to give every Truth

Truth its own place, as Men of Inquiſitiveneſs and Temper: None can better take in, or caſt out, try and weigh Gold, and make Allowances, than they: They give to God the Things that are God's; to *Cæſar*, the Things that are *Cæſar*'s; to Paſtors, the Things that are Paſtors; and to People and Flocks, the Things that are theirs. They can diſtinguiſh between Enemies and Friends; maintain a Chriſtian, neceſſary Oppoſition againſt the Enemies, that they may not ſpoil us, and take from us what we are entruſted to maintain and keep; and make Accommodation between miſtaking and ſuſpicious Friends.

All kind of good Qualities and Graces meet in the moſt conſiderable degree in the truly moderate: They follow not Copies, but Originals, look into Things themſelves, and gaze not upon Images till they dote upon them; form a Judgment upon the diſquiſitions of Reaſon; take the true Meaſures, as far as they can attain, of Things and Perſons, and keep the Rule of right-judging: Their Wiſdom and Experience procures a candid Reſpect to their Judgment and Example, yea, even to their tolerable, and by them unavoidable Miſtakes. They who walk in the Way of God, chuſe to follow them, becauſe they lead by a double Light, the one of ſound Doctrine, the other of holy Example. And if any Men in the World can allure and draw, convince and ſatisfy Men of other Minds, they are the Men who are endued with that Gift; for they move upon the weight of Reaſon, and perſuade with Affection. All that are truly pious are drawn and allied to them by their Piety, or comprehended in their Charity: They can keep pace with the Strong, and yet are careful not to leave the Weak behind.

The moderate Man accommodates and ſuits himſelf to all, not by a ſervile Flattery, or affectation of Popularity, but by an imitation of God, who doth good to all, and an equal diſtribution of juſt proportion of Honour and Duty, of Kindneſs and Charity to every Man. In a word, his Aims are high to bring Glory to God, his Endeavours are conſtant, his Submiſſions to God's Teaching and Will are humble and ſubordinate; he takes and follows one Rule for himſelf and others; he labours to bring the Irregular to that Rule, and to keep them to it, that deſire to walk by it. He values what and whom others diſeſteem; he keeps what others throw away, and regains what others loſe. He is neither too hot for others to touch, nor too high for others to reach, but the Servant of all, to gain the more. He is the fitteſt Man in the World to ſet Things right that are amiſs, and to keep Things right that are ſo. No Man can ſooner ſee

an Error, nor pardon it; no Man ſtudies more to magnify God, and Chriſt, and his Office, and to nullify Idols, and Images, and Fancies; no Man more ſteady to Things immoveable; no Man ſooner drawn to change mutables upon great Reaſons, to preſerve immovables; no Man more ſet to gain Chriſt to himſelf, and Souls to Chriſt; no Man hath leſs to ſay for little Things by way of Contention, and no Man can ſay more for them in Reaſon and Argument, nor more for great Things; no Man eaſier perſuaded to Peace than he; no Man more perſuaſive to reconcile Man to God, through the Reconciler Chriſt, nor to reconcile Men to Men, or Chriſtians to Chriſtians. Had not he conformed, many would not, that have. And if the Extremes of Conformity and Nonconformity abate and meet, or endure one another in the ſame Nation, they muſt come down and up to Moderation; both Extremes muſt be bent into a Ring of Comprehenſion and Unity, by Moderation.

SECT. IV.

And ſince moderate Men have conformed, there is very great Reaſon why they ſhould retain and exerciſe this Moderation towards all Men, even towards them that diſſent from them, on every ſide. And I will aſſign, firſt, general Reaſons, and then more particular, fitted to the ſeveral Parties that are among us.

Firſt, the general Reaſons are of theſe many kinds:

1. Becauſe we are Chriſtians, under a particular Obligation to this Duty, *Let your Moderation be known to all Men*, urged by a mighty Reaſon, *The Lord is at hand.*

2. Becauſe we are Chriſtians, we ſhould form our Converſation according to the Pattern of our heavenly Father, and bleſſed Saviour, who governs and keeps the World and Church together by Moderation.

3. Becauſe over and above the goodneſs of Nature, we are obliged to put on Chriſt, and to walk in the Spirit, which is a Spirit of Grace, and whoſe Fruits are, *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *Temperance*.

4. Becauſe we are under the Government of Chriſt our King, and his holy Spirit, by his holy and good Laws; and therefore we ought to be the moſt exactly governed Perſons in the World; and being ſo, we are not only to refrain from the Irregularities and Exceſſes of our

our Thoughts and Paſſions, Words and Actions, but to be and act conformable to the very Image and Example of Chriſt; and being ſo governed, we exerciſe a Temper towards all Men, in all Things.

5. Becauſe we are to ſave and order our ſelves, to gain others to what is good, and to keep humane and Chriſtian Society together, in Love, Righteouſneſs and Peace, which will fall to pieces, except kept together by Temper and Moderation.

6. Becauſe the moſt wiſe and experienced, the moſt pious and learned, the beſt-acquainted with God, his Laws, his Ways; the beſt-acquainted with the Hiſtory of the Chriſtian Church, and make the beſt uſe of it, with humane Nature, and its Welfare and Government; the moſt publick Spirits, and beſt Men, have been the moſt moderate.

Theſe are ſome of the general Reaſons; the particular Reaſons are many, with regard to particular Perſons, of differing Perſuaſions.

1. Becauſe we are but Diſciples and Learners, in an imperfect Light, and that Light diffuſed and communicated to others, as well as to our ſelves, we cannot enquire and ſearch, nor find out and retain the Truth, without a Temper of Humility in our Enquiries, and of Zeal and Love in our Acquiſitions of the Truth; and we muſt know, that others have their ſhare of Reaſon and Light, as well as we.

2. Becauſe we muſt acknowledg any Spark of Light and Truth, ſhining in the Arguings and Tenets of others, and muſt be ready to cloſe in with Truth where-ever we find it; and to perſuade, or be perſuaded, that we may cloſe, or bring others to a Cloſure with the univerſal Truth, which can never be without Moderation of judging of our ſelves and others. Hence we are to ſhew our Moderation,

(1.) Towards our *Enemies* (I wiſh we could give them another Name) of the Popiſh Church: 1. In a modeſt Inveſtigation into Matters of Difference. 2. A juſt State of Queſtions. 3. A rational divine Propoſal of Arguments, both offenſive and defenſive, drawn from the Light of Nature and Scripture. 4. That we may convince them, that we are not againſt them out of Oppoſition and Faction, but becauſe we cannot part with Truth, nor ſubſcribe to, nor entertain their Errors; we will acknowledg any Truth that is profeſſed among them. 5. We would live in the Exerciſe of Holineſs, Love, Peace, and Forbearance, as far as we can with ſafety to our Souls,

and the Souls of others, as far as we can with ſafety to our Lives, and juſt Rights.

(2.) Towards other Diſſenters we exerciſe Moderation, 1. Becauſe we agree not only in Fundamentals of Religion and Government, but in the neceſſary Adjuncts of Worſhip, and Deſign of advancing our Chriſtianity in Doctrine, Heart, and Converſation. 2. Becauſe there are among them Men that are ſtrong, and of great Attainments, and they have Reaſon to ſatisfy them, as we have to ſatisfy us. We had rather cloſe, than peremptorily inſiſt upon oppoſite Reaſonings, as knowing it is a great Duty to communicate together, to love, and forbear one another. 3. Becauſe there are alſo ſuch as are weak, and we can never inſtruct, convince, and perſuade them but by Moderation, allowing them time to think of Things, as well as propoſing to them what is fit to be thought upon. In a word, the Matters in Controverſy are leſs and fewer than the Points of Agreement; we had rather cloſe in the greater, than break for the ſmaller, which are Things in which we ought to ſhew our Moderation.

SECT. V.

1. Becauſe they are Matters of great Difficulty, determinable only by exact Prudence, in a due obſervation of a great variety of Circumſtances, which do much change the Countenance of Things.

2. Becauſe they are Matters of Controverſy between ſtudious, wiſe, and pious Men.

3. Becauſe they are in themſelves Matters of ſmall moment, ſome of them being but Hay and Stubble, in compariſon of the Foundation, or of Gold and Silver; but *Mint and Anniſe*, in compariſon of the *weightier Matters of the Law*.

4. Becauſe they are Matters of Chriſtian Liberty.

5. Becauſe they are Matters that occaſion too much Scandal; they who do them, offend the Weak that ſcruple them; and they who omit or refuſe them, offend them that require them. And ſuppoſe that ſome that are now weak, may out-grow the weakneſs of Underſtanding and Judgment, yet there is a Succeſſion of weak Ones, following one another, of Babes that have need of Milk; and by conſequence there muſt be a continual Exerciſe of Moderation and Condeſcenſion.

6. We cannot deny them the Benefit of our Moderation, becauſe there are matters of as great, and greater moment to the Life and Honour

Honour of Religion paſſed over, or not puniſhed in ſome that are moſt averſe from them, as any thing which they hold and inſiſt upon, and make the reaſon of their diſſent from us.

7. If there be any Pity in us to poor erring Souls, we muſt ſhew it in Moderation; Know we not that we our ſelves are ſubject to Errours? That many err unwillingly? that all have not a Capacity to judg? nor means and leiſure to be inform'd? that many are prepoſſeſſed, prejudiced, melancholy, overturn'd by Paſſions? Do not we know the power of a ſcrupulous Conſcience? That there may be Honeſty of Heart in loving God and Holineſs, in hating Sin, and deſiring to pleaſe God in his Worſhip, that cannot diſpute, nor underſtand an Argument, nor our Diſtinctions? How can we ſave ſome with Fear, making a Difference, but by Moderation? O how merciful and indulgent is our Heavenly Father to many weak, froward, pettiſh, complaining, ſickly, ſtaggering Children! And ſhould not we be like him! If we cannot convince them by clear, and to us ſatisfying Reaſons, by Love and Beneficence, by all Courteſy and Endearments, by Painfulneſs in our Callings, commending our ſelves to every Man's Conſcience in the ſight of God, by Holineſs, and Exemplary Lives, we are at a loſs; the Weapons of our Warfare being only ſpiritual: we will commend them heartily to God, and if we cannot gain them, we will be very careful to give them no juſt cauſe to depart from us, by denying any thing within our Power to grant them.

8. There are not many things of which moſt Men can be very confident; and one great and common cauſe of Confidence, is their abounding in their own ſence, and not knowing what contrary Parties can ſay for their Perſuaſions: There is hardly any matter of Controverſy between the Conformiſt and Nonconformiſt; but there are different Thoughts of the very ſame things among Conformiſts themſelves: there is good reaſon therefore why we ſhould be ſober and modeſt, which are ſome ſome of the Vertues that Moderation is exerciſed in.

9. On the other hand, we are ſenſible, that Obedience, Peace, Order and Uniformity are great things; and on the other hand, I think no Man can think that the things, which are the Inſtances of Obedience, which are ſaid often to be things indifferent, to be undervalued. If I ſay the harm and danger of precious Souls, are of far greater Conſideration. If we think then, that if Authority think fit to ſilence the Controverſy by the removing the matters of thoſe things, not good, or neceſſary in themſelves, that the Salvation of precious Souls may not be obſtructed by a rigorous exacting of them: We make but a moderate

moderate Eſtimation of them if we think them of leſs moment than the Good or Evil to Souls for whom Chriſt died. Better the Controverſies were buried, than that Souls ſhould be endangered to periſh for them. And though *touch not, taſte not, handle not*, a needleſs Scrupuloſity, Shineſs and Diſpleaſure againſt them, be the cauſe of Irregularity; yet it muſt be acknowledged that a Zeal for Ordinances, without unneſſary Rites, is laudable, and a Zeal againſt Rites is not ſo much to be blam'd, as the Evil to be fear'd on the other hand, to thoſe many erring and ſuperſtitious Souls, that think Ordinances are not Ordinances without them. We cannot rhetoricate upon them as ſome Men do, that they are *Helps and Ornaments to Devotion*, that they are *edifying in their Nature and Uſe*; for if ſo, they are neceſſary, and the Ordinances are maim'd when they are taken off. We know no Inconvenience or Dammage, but Good to have followed the Abolition of many Ceremonies formerly in uſe, for ſome of which as much may be ſaid as for theſe in uſe. And two things prevailed upon our Reformers to lay them aſide: 1. Their Multitude: 2. And principally, becauſe they were abuſed by the Superſtitious Blindneſs of the rude and unlearned; and partly by the inſatiable Avarice of ſuch as ſought more their own Lucre than the Glory of God; that *the Abuſes could not well be taken away, the things remaining ſtill.* Of Ceremonies, why ſome be aboliſhed, *&c.*

See Mr. Bold's *Plea for Moderation, ſadly and ingenuouſly ſpeaking his own Experience*, p. 14.

We have not omitted to inſtruct our People in theſe things, and yet many attribute too much to them (and thoſe that look upon them as they are in their nature and uſe, cannot be ſtiff for them:) there is as great Reaſon to forbear them that ſcruple them, as them that are too fond of them, not to ſay too ſuperſtitious; to the one they are a Stone of ſtumbling, to the other they are a part of the Building. And ſetting aſide the Authority which commands them, and may withdraw thoſe Commands without detriment to Religion; they who ſay the Ordinances had them not, have as much at leaſt to ſay againſt them, as they have, who cannot be without them. We are indulgent to theſe, who err from the Doctrine of the Church concerning them; as obedient Children, we do heartily wiſh we could be as indulgent to thoſe who are of a different Mind, and as far as we may, and in ſome things we may be tender towards them, we cannot but we muſt uſe an honeſt Moderation.

SECT.

SECT. VI.

And if it were not that we are to ſhew our Moderation to *All Men*, we could not forbear Complaints and deep Reſentments of the Carriage of our Conforming Brethren, who in many Sermons and Printed Diſcourſes, do repreſent us as if we were a dangerous ſort of Men, to Church and State. We are not inſenſible of the things in which we cannot, and therefore have not concurred with them, which may give them Offence. We have not declined, when we had occaſion and opportunity, to give our Reaſons for our forbearing, or refuſing to make up the number with them, with which we are ſtill ſatisfied, and never ſaw any Reaſon to change our Judgments, and to give us cauſe to repent, as for an Omiſſion of any Duty. But we will ſtedfaſtly ſhew a Moderation of Meekneſs and Patience, and bear what's fit for us to bear. We will not make our loud Complaints under the many Cenſures, Repreſentations, and Miſconſtructions that are thrown upon us; for indeed they are but a bundle of Sticks and not of Rods; and by our Moderation we will pile and bundle them, as *Protogoras* did his bundle of Sticks, ſo handſomly, that they will be lighter by their bundling up. But why we ſhould be miſrepreſented to the World we can ſee no cauſe, but what calls for our Commiſeration. It is ſome kind of Surprize to us to read and hear in publick what hath not been as much as whiſpered to us in private.

And before, we are told of Offences in private, and before the Church be told of us, to tell of us to the Magiſtrate and to the World, is not regular nor friendly. To declaim againſt us for Moderation, truly ſo called, would be to commend us to the World and to good Men. But then that we may firſt dy and ſtink before we come to be formally proſecuted, that we may be ſuſpected and then hated, and then uſed we know not how (nor we know not why) we are painted in the Colours of the fowleſt Fellow in the Dock. But we are ſure this Paint will not endure the Fire; not this Oratory to be taken for Evidence, before a juſt Tribunal: Neither can we ſee ſuch Propenſity in ſo many Men to fall in love with Moderation, that there is ſome need to paint her as an odious Creature, to take them off. The Charge againſt Moderate Men, conſiſts of many Articles, to all which we make a ſhort Defence.

1. We have given Legal Security to our Governours in Church and State.

2. We

2. We endeavour to perform all Duties without Offence.

3. Our Moderation is our Conformity to Chriſt, and his Goſpel, to the Doctrine of this Church.

4. As the Law is our Rule, ſo it is our Security, and we reſt under it.

5. When we ſhall ſtand in need of Favour, we will thankfully accept it, but think it our Duty ſo to live, and carry our ſelves, as little as may be not to need it, though we know, *Nullum Ingenium placuit ſine Veniâ.*

6. We are Strangers to that part of Hiſtory, which preſerves the Memory of Miſchiefs or Ruine, brought either to Kingdoms or Churches, by Moderation, or Moderate Men: We are utter Strangers to any undermining Practices; and if our Words be not taken, we can endure a Trial, and therefore know no reaſon for this giving notice to the Magiſtrate, or the World, to beware of Moderate Men. We never heard that ſitting even, ever overthrew the Boat. But on the other hand, we know what Moderate Men have done to ſettle, compoſe, reform, to preſerve States and Churches.

7. Our Government is juſtly celebrated for its admirable Temper and Moderation: Certainly Moderate Men are never like to overthrow that which comes ſo near their own Temper: and if its Peace be ever diſturbed or broken, it cannot be by them who are Men of Peace, as all Moderate Men are. The moſt we can deſire, is a prudent Accommodation of ſome Laws to the preſent Age, and the Neceſſities thereof, as our fore-Fathers did to their Times upon no better Reaſons; for we know no ſtanding Rules for Perpetuity, but thoſe of our Bleſſed Saviour and his Apoſtles.

SECT. VII.

If there be any Vertue, if any Praiſe, we ſhould ſtudy, think upon, acquire and exerciſe Moderation. I ſhall not diſcuſs whether Moderation be a ſingle Vertue, or a Cluſter of Vertues? whether it be a Grace adorning the Chriſtian Court? or, rather a Queen that governs and imploys other Graces in their ſeveral Services and Offices? We are ſure that Mankind was firſt ſpared, and afterwards reſtored, and ever ſince governed by Divine Moderation. Man's firſt Conſtitution was tempered by Moderation: There was an Union, or a Combination of Heaven and Earth, of Spirit and Body, to make him up compleat and perfect Man. An excellent happy Creature! Viſible between the Creator and other Creatures in a middle ſtate of Freedom

dom and Obedience to his Maker, and of Dominion over other Creatures, lower than Angels in reſpect of his Earthly Extraction, equal to Angels in reſpect of Holineſs, above Angels, becauſe of his Dominion, and Authority to ſtamp what Name he pleaſed upon the Creatures. And once more ſee the Moderation of the diſpoſal: *Adam* had the Name and ſubordinate Power, but God retained the abſolute Soveraignty. God had the Right to beſtow them, *Adam* had the uſe of them, becauſe he had the need, and was to have the Comfort of them.

Had he kept this Middle Station, he had continued happy; but aſpiring to an Extream of Ambition, he fell to an extream Condition of Poverty and Miſery.

In this State Goodneſs and Forbearance did firſt forbear him: God ſtays till the Cool of the day before fearful *Adam* heard his Voice, that he might have time to ſtudy if he could find a Remedy, or find ſome Shift, or lye down at the Feet of Mercy, which was not promiſed to him before. Infinite Mercy did interpoſe between Holineſs and Juſtice, and the inexcuſable Offender, whoſe Excuſe made his Caſe the fouler.

What courſe did God take to ſave him? He went a middle way by a Mediator, God and Man. Grace ſhall ſave the Sinner, and Righteouſneſs loſe nothing thereby: The Law broken ſhall be perfectly fulfilled; the Curſe ſhall be born, and taken away by him that bare it.

Every Man that is ſaved and called, is put into a middle State of Grace in this Life; he is advanced from a Slavery to a Sonſhip, but a Son under Age. *Now are we the Sons of God, it doth not yet appear what we ſhall be.*

And ever ſince Sin made the great and lamentable Alteration in the World, by bringing in Death among us; God hath governed it by a glorious perfectly Divine Moderation. He governs, commands and judgeth by a Law that is holy, juſt and good, and ſo his Ways are equal.

They are the beſt and happieſt Men in the World, both in themſelves and to others, that are renewed after his Image, and act according to his Laws in imitation of him; and they are they who are the moſt moderate, that govern themſelves and govern others, or are governed by the Rules of Moderation.

A Moderation of Elements and Humours makes the beſt Conſtitution of Bodies; Grace and Vertue gives the beſt Temper of Soul, which keeps the mean between the Exceſs and Defect; and in the State of

Grace the Exerciſe of Grace is the ſhewing of our Moderation.

Chriſt, to whom all things are committed of the Father, rules his Church by it, and all the Members of it are to ſhew it to all Men; to them that are without, and to them that are within. This is like the Stifneſs and Flexibleneſs of the Nerves and Arteries; the ſoft and ſmooth Ends of the Parts and Members of the Body, where they joyn and meet.

In a word, Moderation is the Ballance of the Ship, and the Cement of the Building, the juſt Proportion of the Myſtical Body. *If the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where the Smelling?* &c. But God hath ſo tempered the Body together that there ſhould be no Schiſm in the Body. 1 *Cor.* 12. 17, 24, 25. Συνεκέρασε τὸ σῶμα; *Uno quodam temperamento inter ſe conjunxit, adeoq; conglutinavit*: Dr. *Slater in loc.* All Chriſtians are joyned together by one Temperament, that there might be no Schiſm: that's God's deſign, to prevent Diviſion, and caſting out, or cutting off of Members, or any Carriage of Men of higher Gifts, to offend, and neglect the inferiour and weak. And the words of the grave and excellent *Muſculus* (*in* 1 *ad Corinth.* c. 12. v. 25.) are worthy a recital. *Significat ipſiſſimum eſſe Schiſma Eccleſiæ, quando membra illius ab hac ſunt mutuâ ſolicitudine aliena, quiquid tandem Verbis ac Ritibus profitiantur.* For the Unity and Integrity of the Church (ſaith that excellent Man) doth not only conſiſt in an outward Conformity of Religion and Ceremonies; but alſo, yea and more, in the Conſent, Concord and Unity of the Mind of Spirit. *Detur autem è tot millibus Eccleſia una, in quâ mutua iſta Membrorum curâ vigiat, & locum hoc genus Schiſmatis non habeat, quo planè Schiſmatici ſunt Eccleſiarum Capita & Præſides, quorum pectora nulla inferiorum Membrorum curâ tanguntur.* The very head of Schiſm, which divides it ſelf into ſo many Channels, riſes from Diſaffection; and mutual Care and fellow-feeling of the Sufferings of any Member, is the Effect of this Temperament; and the Cure of Schiſm is effected by the Application and Exerciſe of Love, Care and Sympathy: And the Schiſm ſo plainly ſpoken of in 1 *Cor.* 12. might, one would think, come ſometimes into the Conſideration of Men who inſiſt upon other Notions.

According to this admirable Temperament and Moderation, making ſuch a Connexion between the Superiour and Inferiour, the ſtronger and weaker Members of this Body, hath our Saviour, the Head and Law-giver, made thoſe general Laws for the perpetual Government of his Church: And in the firſt Councel of the Apoſtles and Elders, they determined that Controverſy and Debate with great Tenderneſs.

Tenderneſs and Reſpect to all the Members of the Church, not laying any other Yoke upon the Necks of the Diſciples, than things neceſſary, *Acts* 15. And the ſame Mind which was in Chriſt Jeſus and his Apoſtles, ſhould be in all Chriſtians, as to this very Grace of Moderation, and Duty of ſhewing it to *all Men*. And becauſe it is a Grace which we cannot be without, and having attained it, muſt not conceal but ſhew it, I will detain you a little, while we look into the Text where it is enjoyned us, and wherein the Glory of Chriſt is much concerned and ſeen. In the Text *Philip.* 4. 5. the word in the Original τὸ ἐπιεικὲς, cannot be rendred by one word; one word cannot hold its Signification, ſay ſome learned Men: It is rendred *mitis, æquus, facilis, manſuetus, tenis laudabilis, ſedatus, moratus frugi, modeſtus, civilis, prelis, in Conſtantine*'s Lexicon. By Chriſtian Expoſitors it is rendred, *Modeſtia, Moderatio, Lenitas, Æquitas, Humanitas, Candor, Probitas*, Meekneſs, Clemency; in our Engliſh Bibles, it is engliſhed Clemency, *Acts* 24. 4. Genteel, 1 *Pet.* 2. 18. Gentleneſs, *Tit.* 3. 2. *Jam.* 3. 37. 2 *Cor.* 10. 1. Patient, 1 *Tim.* 3. 3.

And to find out the meaning of the Word; Learned Men give the Etimology of it from ἐπὶ and εἰκὸς, like, equal, even, agreeable: So *Muſculus* and *Zanchy*, or of ἔκω, *cedo*, to give place, or yield, as *Zanchy* and others. It is a Word of a vaſt Extent, and a Vertue of general Uſe. It is known ſometimes by its Contrary, ſometimes by its Company, ſometimes by the Quality of the Perſons of whom it is required, or by whom it is exerciſed, and the various Objects upon whom or which it is acted: In a Philoſophical Sence, it is as much as that which is decent, meet, convenient; in a legal, it as much as equal, to which rigor, or exact, ſtrict, Juſtice is oppoſed, and too large a remitting or evacuating of the Law, and it is to be ſhewed in the Conſtitution, Interpretation, and Adminiſtration or Execution of Laws; and it is very commonly taken in this Sence: But we muſt ſearch for it in the Theological or Moral Senſe of it; and in the Strictneſs and Limitation of it to *Chriſtians, Let your Moderation be known*, and in the extent of its Object, *to all Men*: which doth include all matters and occaſions of Converſation. It is here rendred in a Word of a large Signification, that ſignifies as much as Rule and Government, and the obſerving of the juſt Mode and Mean of a Chriſtian Carriage; and is as much as behave, carry, govern your ſelf ſo towards all Men as under the Eye, and as ready to give your account to the Lord, who is at hand to judg and reward you.

This Moderation, Temper, or Government is internal and ſecret, or external; and that either publick or private, according to the

Place and Condition of the Perſon, as his Occaſions are of converſing with all kind of Men, in all manner of Converſation, whether publick or private, religious and civil. The Regulation of a Man's own ſelf, is pre-required to the Regulation of his Converſation towards all Men.

It cannot be expected that I ſhould run out into a large Diſcourſe upon this excellent Subject. We may, with great Profit, read the excellent Diſcourſes of eminent Divines upon this Text, ſuch as Mr. *Perkins*, Biſhop *Reynolds*, Biſhop *Wilkins*, Mr. *Joſeph Hill*, in the Morning Exerciſes at *Cripple-Gate*, Serm. 16. And Mr. *Evans*, in his Sermon before my Lord Mayor, hath ſpoken upon ſome things very clearly and well.

That which remains of my Deſign (having wip'd off the Aſperſions, or if that be too hard a Word, and calls to mind ſome unhandſome Uſage, having waſhed off the Colours that made the Moderate Man look with a dark and doubtful Countenance, unlike himſelf) is to repreſent him, if not exactly, yet in ſome of his noble and amicable Accompliſhments. And that we may take him right, the Copy is to be taken from the Divine Hand, and Pencil of the Holy Ghoſt in Scripture; for we do not now look upon him, as in a State of Nature, and mere Morality; but of Chriſtianity and under Grace. But if you looked upon him in the State of Morality, you would moſt admire him of all Men in that State; he is the faireſt of Men, among Men crept out of Darkneſs, and the Pit of Corruption, into a Light adorned and beſet with the moſt compleat Suit of Moral Vertues.

But alas! the Moderate Chriſtian, the moſt perfect Piece of Grace in this Life, is but an imperfect Piece, if you turn up the Robe of Righteouſneſs in which he is juſtified before God, and view him, as having Sin yet dwelling in him, and groaning under his Body of Death. And it will prove too true of the unskilful Hand that repreſents him, as *Pliny* ſaid of Painters; *Pictores pulchram abſolutamque faciem raro niſi in pejus effingunt.*

Firſt; A Moderate Chriſtian is a Man renewed after the Image of Chriſt; if he is not renewed, with all his Acquiſitions and Formalities, he is but an heartleſs Image of a living Image of his Maker.

Hence you may underſtand that the reaſon why there are ſo many Exorbitancies, Extravagancies, and Exceſſes among Men, is, becauſe there are ſo many that prove not to be real living Chriſtians; and why Chriſtians themſelves are defective in their Moderation, is, becauſe they are ſhort-ſighted, too much conceited, and not enough mortified.

Secondly;

Secondly; He is the wiſeſt, beſt, and happieſt Man, that is moſt moderate: The wiſeſt, becauſe beſt; the beſt, becauſe wiſeſt; and the happieſt, becauſe beſt and wiſeſt.

I. He is the wiſeſt Man; for he is endued with the higheſt and divine Wiſdom, that which comes from above, from whence he is alſo born: *The Wiſdom that is from above, is firſt pure, then peaceable, gentle,* (or moderate, the very ſame Word as in the Text) *and eaſy to be entreated, full of Mercy and good Fruit, without Partiality, and without Hypocriſy.* Jam. 3. 17.

2. He takes the ſure way to be wiſe: for, 1. He goes for it where it is to be had, and by ſuch means as the Giver of Wiſdom doth direct him: *If any Man lack Wiſdom, let him ask it of God.* He aſketh, and he receiveth. 2. He ceaſeth to be wiſe in his own Conceit, and becomes a Fool that he may wiſe. 3. Having obtained Wiſdom, he conſiders his latter End, his higheſt and chiefeſt End and Good, and all Means tending to it.

3. He advanceth in his Wiſdom, 1. By Obſervation and Imitation of the only wiſe God, and Chriſt, who is the Wiſdom and Power of God. There is a likeneſs in his renewed Nature of the Properties and communicable Attributes of God: And as God doth manifeſt the Glory of his Attributes in the Government of the World, eſpecially his Church and peculiar People; ſo he is a Follower or an Imitator of God, *Epheſ.* 5. 1. And he never errs, but when he deviates from his Example. 2. He walks by a Law, which maketh wiſe the Simple. 3. As God is his End, and the Law directs him to it, ſo he keeps his End in his Eye.

II. He is the beſt Man: for altho he is defective, and often out of Order, yet he hath,

Firſt; The beſt-temper'd Soul of any Man. He hath the beſt Soul; for,

1. He hath the beſt Mind or Head.
2. The beſt Will and Heart; and by conſequence,
3. The beſt qualified Affections and Paſſions.

2*dly*; The moſt regulated ſenſitive Appetites.

3*dly*; And by conſequence he lives the beſt Life, and doth the moſt Good in his Place and Calling.

1. He

1. He hath the beſt-temper'd Soul and Spirit, for he hath the beſt Mind or Head. He hath the beſt Mind, 1. For Apprehenſion. 2. Diſcretion. 3. Dijudication. For,

(1.) He is illuminated by the Spirit in the Law, which enlightneth the Mind; he hath an Underſtanding given him; he perceiveth the Things of God.

(2.) He apprehending, 1. Things of a contrary Nature, as good and evil; 2. Things good, but in differing degrees; 3. Things of an indifferent Nature, capable of being good or evil, according as they are uſed; he diſcerns between Things and Things.

(3.) By Dijudication, or an Act of Judgment, he ſeparates Things evil, to be rejected; Things good, to be embraced; Things indifferent, to be uſed or let alone, according to Uſe, End, and Circumſtances.

And now we may call a moderate Man, an underſtanding, diſcerning, judicious Man.

He is judicious, and hath three ſorts of Things before him: 1. Matters of Faith. 2. Matters of Opinion. 3. Matters of Practice.

(1.) In Matters of Faith, neceſſary to be believed to eternal Life, there is no place for Moderation, in the common ſence of Moderation; for we muſt *earneſtly contend for the Faith which was once delivered to the Saints.*

A moderate Man, taught of God, is zealous in all Things which he ought to hold faſt; and this Zeal in its higheſt ſtrain, and advanced, is but moderated and directed according to the everlaſting Importance of thoſe precious and neceſſary Things.

(2.) In Matters of Opinion, probable, but not evident, he is only ſtiff and zealous according to their derivation and tendency: If grounded upon Scripture, he is ſo far zealous, as he is in love with the Word of Grace and Truth: If they tend to God's Glory, and Man's ſpiritual Good and Salvation, he is ſo far tenacious of them, as he apprehends their tendency to be to promote that. But he is moderate in Matters of Opinion, reconcileable to Truth, conſiſtent with Holineſs and Charity; he contends not for or againſt theſe Things, but with modeſty and ſobriety.

(3.) In Matters of Duty and Practice, ſuch as reſpect God and Man; theſe ſtand in a different degree, and according to their place in God's Commandment, a moderate Man doth intend or remit, riſe or fall. And all theſe Things may be Matters of Debate and Controverſy; and in the Controverſy he makes a Difference of, 1. Things,

2. Per-

2. Persons; and governs himself according to the Rule of God's Word, right Reason, and Prudence.

2. His Head hangs not loose, but his Heart and Will is become conformable to his Mind; and so his Heart and Will are made better by the goodness of his Mind, his Mind being enlightned, and a Judgment passed upon Convictions of Good and Evil; so he wills the Evil, and wills the Good. He understands and knows what God declares and pronounces; he judgeth in himself according as God pronounceth; and willeth and nilleth, according to his Judgment; and being obedient to his Judgment, he is a conscientious Man.

And hence another true part of the Character of a moderate Man appears:

A moderate Man is a true-hearted, honest, sincere, conscientious Man, and therefore comes into the Rank of the best of Men.

3. And by consequence his Affections are the most orderly and regular. He loves that which is good, approved and commanded of God; hates that which is hateful, disallowed, and forbidden of God. It is a hard Work to moderate the Affections and Passions; it is a Work for Grace, Vigilance, Prayer, Care, and Time; a strait Hand must be kept upon them, with a watchful Eye, or they will flie out like a mettall'd Horse. They are easily moved, and put out of order by a watchful Tempter, who hath the advantage of a Constitution of Body in every Man, and knows how to come upon us by Surprize; but no Man sits so even in the Saddle, as a Man of a moderate Judgment. If he cannot prevent their flying out, he can soonest restrain them, and recall himself. And if his Affections are inclined or hang by a partiality, 'tis towards real good Men, and for that which appears in them, which is most worthy of our strongest Love, namely, God and Godliness. And he is not inexcusable himself, who is apt to excuse them whom he hopes God will pardon; yet still his Judgment is not perverted from a right Judgment of Sin and Infirmities.

A moderate Man is subject to Commotions, but he allays them soonest, and keeps an Eye and a Guard upon them.

Thus you have seen his Inside, his Head, Heart, and Affections, the inward Goodness of the best Man. Now observe the Moderation of,

2*dly*; His Sensitive Appetites.

God's Word revealing to him a Kingdom, a Treasure, a Crown in the World to come; and God's Spirit convincing him of that Glory and Blessedness, and drawing his Heart to Things above; the same

ſame Word convincing him of the Vanity, Temptations, and Danger of the World; and his own Judgment and Experience weighing with him, he grows, as his Faith and Love to God and Heaven grows, moſt indifferent, cool, and ſlack, or in one Word, moderate toward the Things that are in the World.

(1.) He grows moderate in his Deſires and Purſuits, looking moſt to his Duty, and the right Uſe of the Things of this World.

(2.) Moderate in uſing and enjoying them.

(3.) Moderate in bearing the Croſſes, Diſappointments, and Loſſes of them.

And hence he commends himſelf to us as a temperate, contented, patient Man.

3*dly*, and laſtly; He is the beſt Man, lives the beſt Life, and leads the beſt Converſation. The Inſide being made clean, the Outſide will not be endured to be unſeemly; the Tree being made good, the Fruit is good.

Here I need not ſpeak,

1. Of his converſing with God, which is, 1. Dependent upon meer Mercy, the Mediation of Chriſt, and the Aſſiſtance of the Spirit. 2. Reverent, as becomes Duſt and Aſhes. 3. Fervent, as a needy Creature, in ſolliciting his Happineſs and Salvation.

Nor, 2. With himſelf, which is intimate, impartial, frequent, as having Work enough.

But, 3. With others.

And in his Converſation with others, in what Place, Rank, or Calling ſoever he is placed, he labours to govern himſelf according to the Rule of his Calling in general, as a Chriſtian, according to the Goſpel; and of his particular Calling, whatſoever that is. And he is a Man that minds his own Buſineſs, and is no Buſy-Body in other Mens Matters, and acts from a threefold Principle, 1. Of Self-denial, 2. Of Charity, 3. Of Righteouſneſs.

1. He leads his Life according to the Principle of Self-denial. If Self be in the Scale, the Hand of Moderation can never hold the Ballance even, but when Self is denied. He deſires only ſo much of the World, as may help him in his Duty and Way towards Heaven, neither Poverty nor Riches, but Food convenient. He ſtands in no Man's way that climbs for Preferment, envies no Man in it, juſtles no Man out of it. He modeſtly refuſeth what others ambitiouſly ſeek, and ſoberly uſeth what others abuſe. Ambition makes him neither Head of a Faction, nor Emulation to follow a Party. He ſerves no Intereſt in the World, but God's. He knows he ſhould have the

ſame

same Mind which Christ also had, that he should not preach himself, but Christ; nor do as they who seek their own Things, but, like *Timothy*, seek the Things of Jesus Christ.

2. He walks charitably. If he hath Faith in doubtful Things, or Things indifferent, he hath it to himself; but he hath Charity to others: His Charity extends to Enemies, to pray for them, to relieve them, to forgive them. He is charitable, even to hope all Things that are hopeful, to believe all Things that are credible; he is charitable in Constructions of Things doubtful, and in his Censures of Men and Actions. He is a Man of so much Love, that he is a Man of Peace.

3. He walks equitably. He is ready to receive according to the same Measure he distributes: *Whatsoever ye would that Men should do to you, do ye even the same to them.* And this hath respect to all sorts of Men. He gives to all their due; to Superiors, Honour, Tribute, and Obedience. The Moderate Man is not turbulent to the Government, but to his power supports it, and doth not shake it. If Controversies arise about his Civil Rights; 1. If the Things be sufferable, he suffers Wrong; if not, 2. He seeks then by just Practices to attain Righteousness. 3. He dares not revenge; for that is to be unjust to God, who saith, *Vengeance is mine.* If in Religious Matters: If about the Foundations and Vitals, he is tenacious of an *Iota*, zealous and resolved; but useth soft Words and hard Arguments, as holy Mr. *Dod* said, aiming to recover Truth, and not to revile Persons. If about Things meerly Accidental and Ceremonial,

1. He thinks, as our Reformers thought, that Christ's Gospel is not a Ceremonial Law; but it is a Religion to serve God, not in the Bondage of the Figure or Shadow, but in the Freedom of the Spirit. *Of Ceremonies, why some be abolished*, &c.

2. That Decency and Order is necessary to the solemn Worship of God, and only such Things as are reducible to those two Heads.

3. Edification is one End and Fruit of Ordinances and Duties, and not of Ceremonies. 1 *Cor.* 14. 26. Our glorified Saviour gave Gifts to Men, when he ascended, and gave Apostles, Prophets, Evangelists, for the edifying of the Body of Christ; upon the same Reason, to the same End, from the same Goodness, he would have given Ceremonies also, for the Edification of the Body, if they had been necessary.

4. He rarely and unwillingly engages in the Disputes about Rites and Ceremonies, having Reason for his Practice, he would have his Practice pass for a Reason. These Disputes often run upon great

Miſtakes, in the ſtate of the Queſtions, miſ-applied Scriptures, Prejudices paſs for Arguments, and they blow up Heats, waſte Time, enfeele Men in the performance of great Duties, and do more frequently end in Diviſions, and Separation of Minds, than Satisfaction.

5. He hath a reſpect to the Cuſtoms of Churches, which commonly are fitted to the Genius of their Countries, while they retain their Innocency. He can uſe Ceremonies, well waſhed from Superſtition, in his own Mind and Practice, by ſound Doctrine. He is not ceremonious in the Uſe of Ceremonies, as religious divine Things commending him to God; and yet there is no Man more ceremonious than he, for he uſeth them but as Ceremonies, with reſpect to Men, as human Things ordained by Man's Authority. *Artic. of the Church* 34.

6. He doth not wonder that ſome Men are zealous for them, when he conſiders their Reaſons; nor why others are againſt them, when he conſiders theirs. If he can give himſelf a Reaſon for their Uſe, he may uſe them upon his own Reaſon, tho not upon other Men's: But he cannot ſee a Reaſon, why they who cannot bring their Reaſons to them, ſhould be compelled to uſe them, ſhould be buried alive, or excommunicated for their Non-obſervance of them. A Diverſity of Ceremonies makes not a Diverſity of Religions; they that think ſo, are tainted with Superſtition.

7. He cannot ſee how our bleſſed Reformers could well do otherwiſe than they did, conſidering they were but few, not enabled with the Gift of Miracles, the gracious King young, the Nobility factious, the Prieſts and Popiſh Biſhops numerous, the People ſuperſtitious, and the Government had enough to do to preſerve it ſelf; a moderate Courſe was neceſſary to be taken (which is highly applauded by the Learned Mr. *Hales*, in his Sermon of *Dealing with erring Chriſtians*,) with reſpect to the Papiſts. And now, if he may be ſo bold as to ſpeak his Opinion, it is Moderation, and it is but Moderation, that reſpect ſhould be had to the preſent Times, and the Diſperſion of Proteſtants diſſatisfied all over the Land. Theſe are not the Things that will ever bring in Papiſts; for they have more of them than we have; and if they came over to us for the ſake of theſe Things, it would be ſo much the worſe for us to bring in Papiſts, except they leave all that was meant by the old Word *Papiſtry* behind them.

8. He takes the whole Text together, *All Things are lawful for me*; (*i.e.* all Things indifferent, neither good nor evil in their own Nature) *But all Things are not expedient. All Things are lawful for me; but I will not be brought under the Power of any.* 1 Cor. 6. 12. When they manifeſtly prove inexpedient, or when any Soul is brought under the Power of any

any of those Things in themselves lawful, in their Use they cease to be so. He observes and uses Things lawful, when they are enjoined by lawful Authority; but when he finds them inexpedient, and do not further the Gospel, or when Souls are become subject to them, he cannot but wish the Things in debate were left out of the Laws, or left at Liberty. And now he cannot but stand indifferent to Things that are indifferent.

III. Lastly; Lest I should forget my self, take the last Sight of a Moderate Christian, and you see him to be the happiest Man alive: 1st, Happy in himself, and happy with respect to others. He is happy in the best Temper of Mind, happy in a clear discerning and Judgment, happy in well-governed Passions, not hurried, inflamed, and transported, not blinded by Partiality to self. He maintains and keeps up the Banks of Sobriety, against the Breaches of Intemperance; he lies dry, when others are under Water. He is a Lover of Peace, a Moderator of Strifes, and by that means there is Peace in his Borders, when others are in Wars and Contention; yet he is not so tame, as to be run down with Insolence, or turn his Back upon true Religion, and leave it to the Abuses of Atheists, Papists, Hereticks. He is happy in the large and quiet possession of Contentment.

2dly; He is happy as an Instrument of Good to others, by bringing Things out of Disorder, into Order; by restoring a crazy, sickly State, into a happy Temper. And it were happy, if they that use desperate Applications, did in time observe their Operation, and all the Symptoms one with another. Moderation looks on, and knows, that at last the Father of the Family must call her in, and commit it to her to recover it, and direct it to preserve its Health.

Lastly; If the moderate Man cannot escape Trouble and Sufferings, he is happy in possessing his Soul in Patience, and that God will by his Grace help him to keep possession of his Soul; and when his Soul is dispossessed, the Lord will commend him as a wise Steward, that used Moderation, in writing down Fifty and Fourscore, for an Hundred that was due, and give him his Reward.

This moderate Man is now out of fashion, but (says Dr. *Fuller*, in his *Holy State*, p. 207.) *Once in an Age he is in fashion; each Extreme courts him to make them Friends; and surely he hath a great Advantage to be a Peace-maker betwixt opposite Parties*, tho at present he is crush'd between them.

An Appendix demonstrating that Parish-Churches are no Conventicles, particularly for reading the second Service in the Desk. In answer to a late Pamphelt, entitled, Parish-Churches turned into Conventicles, *&c.*

IF the Title of this Epistle to all the Reverend Clergy of the Church of *England* were proved in the Epistle, that Parish-Churches turned into Conventicles, and Informers inform, and Magistrates proceed upon their Information, it would be a great Project to bring the Wealth of the Kingdom into the King's Exchequer, to make the Poor of our Parishes Farmers, and Freeholders at least, and the Informers Fellows to Peers, by the Moities for so many Conventicles kept throughout the Kingdom, above twenty Years, in most of our Parish Churches. But we hope that Parish Churches, being neither any Man's House, nor Barn, nor Yard, nor Back-side, may not come within the Act against Conventicles. And except they deny Churches to be the Houses of God, they know not how to sue the Owner of them for 20 *l.* for the House. But if it should so happen, that this Notion should universally take, and gain Assent and make Converts, as he saith he hath made, *pag.* 21. and so Rectors and Vicars, because they have taken Possession, may be adjudged Owners of the Churches, by some who wish there might be some Law to undo us; we are perswaded that our Magistrates would not interpret the Act, as including Parish-Churches, seeing it speaks of a House, in *which a Family doth inhabit*; or, if it be in a House, *Field or Place, where is no Family inhabiting*; yet we suppose it is a House that hath been, or may be inhabited, or was built to be a Habitation; and we hope that the Parish Churches are presum'd to be no Places for unlawful Assemblies, or Conventicles. And for some other Reasons it may be thought that the Author might have invented another Title for his Epistle.

He doth chiefly insist upon one piece of Nonconformity to prove Parish-Churches Conventicles, and that is, because we do not read the second,

ſecond, or the Communion-Service at the North-ſide of the Holy Table, when there is no Communion, *p.* 5. And this Omiſſion is a Sin of that nature and tendency, that it doth not only offend againſt the Common Order of the Church, but hurteth the Authority of the Magiſtrate, and woundeth the Conſcience of the weak Brethren, *p.* 5. He beſeecheth us to conſider what Miſchiefs we do both to Church and State, *p.*7, &c. A heavy Charge! and that 'tis high time to provide againſt ſo dangerous an Offence! He tells us of two ſorts of Perſons he hath to deal with; one plainly confeſſing that 'tis commanded by Authority; but ſay, they have their Liberty (to read there or not) notwithſtanding that Command. Another ſort confidently tell him, there is no ſuch Command. And I ſuppoſe many may be found, that are doubtful, if not confident; and I do profeſs I am neither convinc'd nor converted by what he ſaith, and ſhall be judged by the Law it ſelf by and by; and make a few Obſervations and Oppoſitions.

1. He ſaith, *The place for reading the ſecond Service, is without all doubt, a thing indifferent in its own nature.* To this I oppoſe that a place *inconvenient* for ſaying or reading any part of the Service of God is not a thing indifferent; becauſe it is partly what is read to the People for their Edification, and partly the Devotion of the People towards God. If the Communion-Table be fixed Altar-wiſe, or be not removed from the upper end of the Church, in very many Churches the People cannot hear, and cannot join in Prayer: ſome have made ſome ſuch Objection to him, which he doth not remove, and ſaith, Be it never ſo inconvenient. This may be debated in a regular way, and the Inconvenience taken away by legal Authority; but for any Pariſh Curat to judg of the Convenience or Inconvenience of a Law —— and thereupon to alter the Law after his own Model, is no leſs a piece of Inſolence, than to take upon him to be King, Biſhop and Prieſt in his own Pariſh. Whereby we are inſtructed, that a Miniſter is to read at the Altar whether the People hear or no, and pray, or not. I know one Doctor that takes leave ſometimes of his great Congregation, and goes to the upper end of a Great Chancel, rather like to his private Devotion, than publick Worſhip. But a great Doctor had ſome reſpect to the Edification and Devotion of his People, when he ſet his Man at the Steeple to obſerve whether he could be heard from the Table over all the Church: to make trial of it, he interrupted his Devotion (as the Story goes for true) and called to his Man by name: *Doſt thou hear me now?* the Servant anſwers, *Yes, very well*, then the Miniſter goes on. Certainly this Doctor thought it was neceſſary

ceſſary the People ſhould hear and be edified, hear and joyn, and many of us Curats are of the ſame Mind. This was a Reaſon in Queen *Eliz.* Injunctions *Anno.* 1559. and *Can.* 82.

2. *Pag.* 7. He ſaith, *It is only the Obſervation or Non-obſervation of all the Orders, Rites and Ceremonies (and none other) which are appointed in and by the Common-Prayer and Book of Canons, which gives it the Denomination of a Church or Conventicle.* Now, if I forget not, Preaching and Teaching in any ſuch Aſſembly as is deſcribed by the Act, makes a Conventicle, and the Preacher finable 20 *l.*

3. He ſaith, *The Plea of Cuſtom is not good in this caſe, becauſe it is againſt a Poſitive Law.* But we ſay, our Poſitive Statute-Law allows of the Cuſtom of placing the Communion-Table; ſo the Rubrick before the Communion, 'The Table at the Communion-time, *&c.* 'ſhall ſtand in the body of the Church or Chancel, where Morning 'and Evening Prayers are appointed to be ſaid. A Cuſtom is eſtabliſhed by this Law: this Cuſtom is as Antient as the Reformation. *See the Injunctions of Biſhop* Ridley, An. 1550. *in the Collect. of Records in Dr.* Burnet's *Hiſtory of the Reformation*, p. 206.

4. *Pag.* 9. 'Doth not the Book of Common-Prayer it ſelf reſtrain all 'Dioceſans from making any Order concerning any Doubt ariſing 'about the Uſe and Practice of any thing in the Book?

To this we oppoſe a Clauſe in that Preface, or Chap. *concerning the Service of the Church*, in which are theſe Words; *And foraſmuch as nothing can be ſo plainly ſet forth, but Doubts may ariſe in the uſe and practice of the ſame: to appeaſe all Diverſity (if any ariſe), and for the Reſolution of all Doubts concerning the manner how to underſtand, do, and execute the things contained in this Book; the Parties ſo doubting, ſhall always reſort to the Biſhop of the Dioceſs, who by his Diſcretion ſhall take order for quieting and appeaſing the ſame*, ſo that *the ſame order be not contrary to any thing contained in this Book.* This we conceive is eſtabliſhed by Law. And to ſhew that this reading of the ſecond Service when there is no Communion, is not contrary to Law, we will once again publiſh the Law.

This Writer takes it all along for granted, that the Law requires it, and goes upon *Petitionem Principii*, or a falſe Suppoſition.

1. By the Rubrick before the Communion, which muſt be obſerved to be one of thoſe Rubricks that enjoyn, or direct what is to be done when there is a Communion, or before a Communion.

Rubr. *The Table at the Communion-time having a fair white Linnen Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are wont to be ſaid: and the Prieſt ſtanding*

ſtanding at the North-ſide of the Table ſhall ſay the Lord's Prayer, with the Collect following, the People kneeling——.

Then the Prieſt is to ſtand at the North-ſide of the Table when it is ſo covered, *&c.* And it is ſo only to be covered when there is a Communion; for this let us conſult *Can.* 82. 'We appoint that the 'ſame Table from time to time ſhall be kept and repaired 'in ſufficient and ſeemly manner, and covered in the time of the Di-'vine Service with a Carpet of Silk, or other decent Stuff, thought 'meet by the Ordinary of the Place, if any Queſtion be made of it, 'and with a fair *Linnen Cloth* at the time of the Adminiſtration, as 'becometh that Table, and ſo ſtand, ſaving when the holy Commu-'nion is to be adminiſtred; at which time the ſame ſhall be placed in 'ſo good ſort within the Church or Chancel, as thereby the Miniſter 'may the more conveniently be heard of the Communicants in his 'Prayer and Adminiſtration, *&c*——. And likewiſe that a convenient 'Seat be made for the Miniſter to read Service in.

'What, ſaith he, are there no Rubricks to direct the orderly read-'ing of thoſe Prayers where there is no Communion?

To this we ſay, 1. Upon Sundays and Holy-Days, if there be no Communion, ſhall be ſaid, all that is appointed at the Communion till the end of the general Prayer for the good Eſtate of the Catholick Church. *See Rubrick after the Communion.* This part of the Communion-Service being added to the Morning Service in the Pew, appointed by the Canon to be made conveniently for the Miniſter to read the Service in, we are ſufficiently directed to read this Service, where the other is ſaid: to which it is added, *And if any Man doubt of the place, his Dioceſan may direct him by the Law*; and if there be no doubt, may read it there where he reads the reſt.

But againſt this he objects, the Rubrick before the Offertory, *Then ſhall the Prieſt return to the Lord's Table and begin the Offertory.* Can any Man be ſaid to return to a place he was not at before?

To this we ſay, 1. In ſome places there is no Offertory conſtant even at Communions, the People having ſent their Offerings before to buy Bread and Wine. 2. *When there are Offertories, there are Communions; and then the Prieſt returns to the Lord's Table when he comes out of the Pulpit, and ſo we are bound ſtill but to Communion-times.

* See Ridley's *Injunctions before quote*. Item *That the Miniſter in the time of the Communion immediately after the Offertory, to admoniſh the Communicants. Now is the time if you pleaſe to remember the poor Man's Cheſt.*

Laſtly

Laſtly; He objects: [*Then ſhall follow the Sermon.*] '*What only* '*on Communion-Days?* &c. and ſhews his reſpect for Sermons, calling 'the Sermon the *Great Diana*, and ironically and profanely, *For the* '*dear ſake of that* Unum Neceſſarium, *that* Magnum Oportet. Sir, did you declare at your Ordination, (if you be a Miniſter) that you truſted you were moved by the Holy-Ghoſt, and called to the Miniſtry? and now, when you plead ſo ſtiffly for a Rite, call a Sermon a *Diana!*

But to anſwer your Argument, we ſay, That Rubrick ſeems rather to direct when we ſhall go to the Sermon, than give us Authority for Preaching: We have other Authority to bear us out to make our Preaching Legal, than that Rubrick; and therefore we have Sermons on other times beſides when there is a Communion. Laſtly, we ſay, ſome of the Rubricks belong to actual Communion, as this doth for going to the Altar, as you phraſe it; other Rubricks direct, (when there is none) the Order of the Service.

You bring up a Rear of Authorities, which might have as decently been placed in the Head of Reaſonings; but we know an inartificial Argument *à Teſtimonio*, is not ſo forcible as an artificial. But we know no Uſe of Teſtimonies and Names without Reaſon, except it be to think to deceive ſuch eaſy and kind Sirs, as you call us. But to the chief of them I ſay:

1. The Presbyterians, in their Reply to the Biſhops, in the *Grand Debate*, tell the Biſhops, *Moreover there is no Rubrick requiring this Service at the Table, when there is no Communion*, pag. 45. And ſo they were as blind as we.

2. Mr. *Hooker* ſaith, *Thoſe Parts of the Liturgy are at the Table of the Lord commonly read*; he ſaith not, *enjoined to be read.*

3. Arch-Biſhop *Laud* leaves out part of the Rubrick, which makes againſt you and him, out of his Page, and ſaith, *In many Places in his own memory it was read*, pag. 41. but not ſo much as naming one Pariſh-Church in which it was ſo read.

Pag. 19. ſaith he, *And now it remains that I ſhould produce ſome unqueſtionable Authorities to back my Reaſons, that it may appear to all unbiaſſed Perſons, that the Judgment of all the great Worthies of our Church, who have either occaſionally, or on ſet purpoſe treated of this Matter, is unanimous.*

One would have expected to have ſeen an Army of Worthies, and they all great Worthies, to have enforced his Reaſons; but when we come to look upon them, they are but ſeven in all; and how ominous is it, that a perfect Number of Seven ſhould be found to perfect his Victory!

The

The first of these is the most judicious *Hooker*; nay, if *most judicious*, he might have served alone; and what saith he? *Book* 5. §. 30. That the Prayers being devised at first for the Communion, are, when there is no Communion, at the Table of the Lord for that Cause also *commonly read*. All he saith is, that they are commonly read; but whether in few Places, or many Places they are commonly read, he doth not say, and doth not name any one Place in either College or Hall, Cathedral Church, or Chappel, in which the Communion-Service was *always* read. And so many Things are done commonly, for which there is no Rubrick.

The second Authority produced, is of great Arch-bishop *Laud*, in his Speech in Star-Chamber; I'll quote the Page for him, *Pag.* 41. Indeed that great Man clears himself from the Eleventh Innovation, which was reading the second Service at the Communion-Table or Altar, by leaving the Matter very dark and doubtful. *To this first, I can truly say, that since my own Memory this was in use in very many Places.* 1. He speaks of what was in the Compass of his own Memory. 2. What was in use in very many Places, in which he had been; and so he speaks of what he saw, and therefore fell within his own Memory: how doth this prove it was no Innovation? If it was customary in many Places, it was a Custom that had no Force in many, if not most Places, in which it was not in use. 3. The Arch-bishop confirms this by the Rubricks, which I have recited before, and takes out of the last Rubrick before the Communion, this part of the Rubrick only: *The Priest standing at the North-side of the Holy Table, shall say the Lord's Prayer, with that which follows*; leaving out that other part of the Rubrick, *The Table at the* Communion-time, *having a fair white Linnen Cloth upon it*; which shews, that that Rubrick doth only refer to the Communion-Time: whence he infers, the second Service is to be read at the Communion-Table; an Inference that no Man, that regards not *his Grace* above Truth and Reason, would ever yield to.

The third Testimony is of the Right-Reverend Bishop of *Norwich*, Dr. *Sparrow*, in his *Rationale* of the Common-Prayer, *pag.* 239. And because this Finder of new Conventicles doth wish or exhort his Reader to mark the Reason of this famous *Triumvirate*, and then read the second Service hereafter in the Desk if you can; I will take the more notice of the *Rationale*. And first, the *Rationale* is neither the Law, nor a legal authorised Expositor of the Law. And to do the *Rationale* Right and Respect, this Author, or the Printer, hath made the Passage to be neither Sence nor Reason. The Words of the *Ratio-*

nale are: *Private and solitary Communions of the Priest alone, she* (the Church) *allows not; and therefore when other cannot be had, she appoints only so much of the Service, as relates not of necessity to a* present (this Writer hath it to a *private*) *Communion, and that to be said at the Holy Table, and upon good Reason, the Church thereby keeping as it were her Ground, visibly minding us of what she desires and labours towards, our more frequent Access to the Holy Table: And in the mean while, that part of the Service which she useth, may perhaps more fitly be called the Second Service.*

Now weak Understandings cannot see a convincing Reason for reading of the second Service at the Communion-Table, in all this: 1. Not in those Words, *When other Communion cannot be had*: Other than what? what's the Substantive to *other?* Sure not *private and solitary*, which goes before, and is not allowed by the Church. 2. Or when other Communion cannot be had than in Prayers only, without the Sacrament, she appoints so much of the Service as relates not to a *present Communion*. How as relates not of necessity to a present Communion, and that to be said at the Lord's Table? Here the Thing in Controversy is positively said, without any Proof; the first part of the Rubrick clearly speaking of a Table covered, &c. which is at no other time than of a present Communion, or a Sacrament. And upon a good Reason, and with reverence to the Author, here's as bad a Reason as can be given. Doth the Church mind us of a Duty, which she requires not as often as the Communion-Service is said? She invites Guests to this Feast only when a Communion is appointed, and the Table prepared. 3. The Reason is not square, to argue from a constant reading of the Service at the Table, to a (only) frequent Access. The Access should be as frequent as the Invitation, or the Invitation is vain, when there is no provision.

The other four, Dr. *Heylin*, Mr. *Elborow*, Mr. *Ham. L'Estrange*, Dr. *Comber*, are too few to drive us all to the North-side of the Table; there are more for us of all degrees, than ever were against us.

If all will not do, he brings upon us a Reason, which hath convinced and converted the Obstinate, *pag.* 21. *Let us search all the Forms of Prayer upon special Occasions, since the King's happy Restoration, or since the Blessed Reformation, and we shall find, even when there is no Communion intended, that it is said expresly, The Priest shall stand at the North-side of the Table.*

1. To this I answer: Grant it to be in all; are those Forms and Rubricks enjoined by Act of Parliament? If not, they are not a Law, I question not at all his Majesty's Power to appoint Fasts and Thankf-

givings;

givings; but nothing is to us a Law, but what is by Act of Parliament. And I believe his Majesty never gave him encouragement to say, as he doth, *pag.* 13. ☞ *That the Determination of his Majesty's Will and Pleasure is as binding to him, as any Act of Parliament since the Conquest.*

2. The Rubrick in some of those Forms is only this, I am sure: *The Priest standing at the North side*, &c. *shall say*; and not, *The Priest shall stand at the North side of the Lord's Table, and say.* Then it were a Law, if enjoined by Law.

3. Do the Printers receive that in Charge from the King, or the Arch-Bishop, to print that Rubrick? Or do they do it for Custom and Form sake?

4. I am sure also, that in the Form of Thanksgiving for Queen *Elizabeth*'s Inauguration, *Novemb.* 17. there is no Rubrick at all before the Lord's Prayer and Ten Commandments; but after the Grace of our Lord Jesus, the Lord's Prayer and Commandments follow, and other Prayers. Therefore it was not so since the Reformation; and that Queen's Reign took up a great part of our Time since the Reformation; and that Day was as great and solemn a Day as hath been kept to his Majesty's Restauration. And whether that Piece of the Rubrick in our late Books came not in with the Innovations, I will leave to the Enquiry of others, who have a greater Treasure than my poor Collection doth contain.

And now we may say, those that were convinced by this Reason, have quietly receded from their Obstinacy, and been very easy tender-hearted Converts.

After all the Triumph, he rallies up the prime Churches, King's Chappel, Cathedrals, two Universities, and many Orthodox Parish-Churches, where the Prayers are so read, *viz.* Dr. *Hicks*, Dr. *Sherlock*, Dr. *Dove*, Mr. *Pelling*. Now whatever their Parish-Churches may be, if they be more Orthodox Parish-Churches than ours, 'tis rare. We take it to be no immodest Comparison to say, we are sure we are as Orthodox Parish-Ministers as they are. And how they can stand at the North side of the Table, we cannot understand, if their Tables stand Altar-wise, (as they do, or else their Churches are no more Orthodox than ours) except standing at the *North End* of the Table, be all one as to stand at the *North Side*; or that their Tables have no Ends, but are equilateral, and so still their Churches be Heterodox, and not Orthodox. But if their Tables be of the ordinary fashion, they must stand at the North End of the Table, and not at the North Side; and so they may come nearer to the Table than

others do, they come no nearer to the Rubrick than their Neighbours. And if our Churches are Conventicles, which I hope are not proved so to be, those Orthodox Churches which he names must come into the Number.

And to conclude, there was greater Reason for reading at the Communion-Table in former Times than now; for the Rubrick in the Book of Common-Prayer, till of late, was this: *The Collects, Epistles, and Gospels to be used at the Celebration of the Lord's Supper, and Holy Communion throughout the Year, before the first Sunday in Advent.* [Book of Common-Prayer, &c. by *Rob. Barker*, 1634.] And this was the Rubrick in King *Edward* the Sixth's Time; but in ours now, *Collects, and Epistles, and Gospels, to be used throughout the Year.* And therefore then the Celebration of the Sacrament was supposed, or for ought I know the Epistles and Gospels were not to be read, till the last Rubrick after the Communion was brought in, to read so much as was not necessary for the Communion. And this seems to be another Evidence, that the Rubrick for standing at the North Side of the Table did relate to the Communion-Time, or Celebration of the Sacrament, because then even the Collects, Epistles, and Gospels were to be read at the Celebration of the Lord's Supper throughout the Year; and if there be no Communion, there is no necessity of standing at the North Side of the Table: And till I see better Proof, I will conclude, *Parish-Churches are no Conventicles.*

The Conclusion, *propounding Examples of Moderation.*

AND now, having a few Pages left, I will fill them up with Examples, to prove, that the wisest Men, and best Christians that ever were in the World, have always been of this excellent Temper of Moderation. A Man might summon a Cloud of Witnesses, to set their Hands and Seals to the Poet's *Medio tutissimus ibis*: And doth not *Solomon* tell the Meaning, when he saith, *Turn not to the right-hand, nor to the left; remove thy Foot from Evil?*

The incomparable Lord *Bacon*, of whom the wise King *James* used to say, 'That he knew the Method of doing Things *suavibus modis*, 'after a mild and gentle manner. And another Pen gives him this Character: 'That he had the clearest Prospect of Things of any 'Man in his Age, being moderate in his Inclination, peaceable in his 'Mind, and yielding in his Temper. His Religion was rational and 'sober

'ſober, his Wit acute, his Memory faithful, his Judgment penetrating, his Spirits publick; obliging to his Friend, and civil to his 'Enemy; conſtant at publick Prayers, and frequent at Sermons and 'Sacraments. And yet he tells the Duke of *Buckingham*, That the true Proteſtant Religion is ſeated in the Golden Mean, the Enemies to her are the Extremes on either hand: Herein agreeing with the Royal Martyr, 'That the true Religion eſtabliſhed in the Church of '*England*, keeps the middle way, between the Pomp of Superſtitious 'Tyranny, and the Meanneſs of Phantaſtick Anarchy.

That excellent Prelate, who preached Biſhop *Wilkins*'s Funeral Sermon, tells the World, 'That he (the ſaid Biſhop *Wilkins*) looked 'upon it as a Piece of Phanaticalneſs for a Man to be vehement in 'little and unneceſſary things, whether for or againſt them, any further 'than is commanded by lawful Superiours.

The Pious and Elegant Biſhop *Hall* was a Man of excellent Temper and Moderation, as appears by all his Writings, eſpecially in the Book called the *Peace-maker*, ſaying, *pag.* 136. 'Our Charity ſhould 'teach us to mince thoſe Errors and Miſtakes which we cannot ſuppreſs; and where we find Extremes, there to ſtrain both Parties 'what we may to meet in the Mean. Thus did (ſaith he) the twenty four *African* Biſhops, aſſembled in a Synod, walk in a middle 'way, and cut a Thread between the Rigor on the one ſide, and the 'Indulgence on the other; and as wiſe Moderators are wont to do, 'detract ſomething from either Party, that they might promote 'Peace between both. He calls Moderation, the *Silken Cord*, that 'runs through the *Pearl-Chain* of all Virtue. And in the Epiſtle to his *Peace-maker*, ſaith, to his Reverend Brethren of the Dioceſs of *Norwich*, 'That it was ever the deſire of his Soul, from his firſt entrance upon his Publick Service of the Church, with *Noah*'s Dove, 'to bring an Olive-Branch of Peace to the toſſed Ark; but if his 'Wings have been too ſhort, and the Wind too high, to carry him 'home with it, he muſt content himſelf with the Teſtimony of his 'faithful Endeavours. O let not (ſaith he) our Studies, Prayers, 'Tears, Counſels, Sollicitations, nor Endeavours be wanting to promote Peace; no, nor if need were, our Blood. All the whole Earth 'is on Fire, the Flame reaches up to Heaven; let us labour to withdraw that Helliſh Fewel, which nouriſheth this fearful Combuſtion. 'Let every one pull away a Stick, and not employ himſelf as an Incendiary. As we honour the God of Peace, whom we ſerve; as 'we love the Prince of Peace, in whom we believe; as we tender the 'Succeſs of the Goſpel of Peace, which we preach; as we hope for

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'the Comfort of the Spirit of Peace in our own Boſoms; let us ſeek 'Peace where it is miſſing, and follow it where it flies from us. Thus that incomparable Prelate.

And here I cannot but take notice alſo of the Right Reverend and Moderate Archbiſhop *Juxon*, whom King *Charles* the Firſt ſelected for his Confeſſor at his Martyrdom, when he honoured him with this Teſtimony and Name, *viz. That good Man.* One who writes his Life, gives him this excellent Character, 'That he was a great Benefactor to St. *Paul*'s, but greateſt to the Church, which his Eminence 'adorned, and his Temper ſecured, in thoſe Times wherein Roughneſs enraged that Humour, which Delay and Moderation broke. 'In his Duty this good Man went along with Conſcience; in Government, with Time and Law. His Juſtice was as his Religion, clear 'and uniform, the Ornament of his Heart, and the Honour of his 'Action; neither was his Juſtice leavened with Rigor or Severity, but 'ſweetned with Clemency and Goodneſs. He was never angry but for 'the Publick, and not then ſo much at the Perſon, as at the Offence. 'So ambitious was he of that great Glory of Moderation, that he kept 'it up in ſpite of the Times Malignity. So that tho the moſt thought 'the worſe of Dr. *Juxon*, for the Biſhop's ſake; yet the beſt 'thought the better of the Biſhop, for Dr. *Juxon*'s ſake.

And the pacifick Temper of Arch-Biſhop *Sheldon* is excellently diſcovered in a Sermon of his, preached before his Majeſty, 1660, and afterwards printed, whoſe Sayings deſerve to be written in Letters of Gold, 'That's the beſt and moſt Chriſtian Memory (ſaith he) that, as *Cæſar*'s, 'forgets nothing but Injuries. Let us all ſeriouſly and ſadly look back, 'conſider, and bemoan one another, for what we have mutually done 'and ſuffered from each other. Let us all be ſorry, and all mend, perfectly forgiving what is paſt, and returning to as great Kindneſs as 'ever; that ſo by all good and mutual Offices, we may make amends 'for our former Animoſities. Shall God (ſaith this excellent Prelate) 'ſo great, ſo glorious, after ſo high and many Provocations, condeſcend to be at Peace with us! And ſhall we poor Worms be at Enmity among our ſelves, for Trifles, to the hazard of the Comforts 'of this Life, and the Hopes of a better? Shall we retain the Memory 'of former Unkindneſs, and make a publick Act of Oblivion which 'we expect, a publick Lie, without either Fear of God, or Shame of 'the World? Shall we change one War into another, the open into a 'ſecret one, Hoſtility into Treachery, and by pretending Peace, only ſmooth the way to Supplantation? This is the moſt unmanly 'Thing in the World.

Biſhop

Biſhop *Reynolds* of *Norwich* was a great Pattern of this Divine Vertue, as may be ſeen in his incomparable Writings. Not to go back ſo far as Archbiſhop *Cranmer*, *Ridley*, *Hooper*, and *Latimer*, who *loved not their Lives unto Death*. Bp. *Jewel*, *Abbot*, *Biſſon*, *Davenant*, *Cooper*, *Uſher*, *Grindal*, *Prideaux*, *Downam*, *Morton*; Archbiſhop *Sands*, Bp. *Saunderſon*, Bp. *Potter*, Bp. *Carlton*, Bp. *Brownrig*; Mr. *Capel*, Mr. *Palmer*, Mr. *Crook*, Mr. *Hudſon*, Mr. *Lawſon*, Dr. *Preſton*, Mr. *Fenner*, Mr. *Bolton*, Mr. *Wheatly*, Mr. *Dent*, Mr. *Dike*, Dr. *Sibbs*, Mr. *Stock*, Dr. *Willet*, Dr. *Stawghton*, Dr. *Tho. Taylor*, Dr. *Featly*, Dr. *Holdſworth*, Dr. *Shute*.

If you would ſee more of this moderate and true Catholick Temper, read the Writings of Mr. *Chillingworth*, Mr. *Hales*, Mr. *Joſ. Mede*, Dr. *Jer. Taylor*, late Biſhop of *Down* and *Conar*, Biſhop *Ruſt*, Dr. *Hawton*, Dr. *Lightfoot*, Dr. *Worthington*, Dr. *Glanvill*, the preſent Biſhop of *Hereford*, Biſhop of *Lincoln*, Bp of *Cork*, Dr. *Stillingfleet*, Dr. *Tillotſon*, Dr. *Burnet*, Dr. *Fowler*, the *Proteſtant Reconciler*, with many more of the Clergy now living. Here I might alſo recommend the excellent temperate Writings of ſome of the Laity, *viz.* Judg *Hales*, Eſq; *Boyle*, Sir *Charles Wooſly*, Mr. *Polhill*, Mr. *Will. Allein*, with the Author of the *Samaritan*, and many others.

The Reverend Dr. *Goodman*, in his excellent Epiſtle to his Sermon preached before the Lord-Mayor of *London*, lately, obſerves, 'That 'our Animoſities are ariſen to that height, that we have raked the 'Kennels of other Countries, to find Names to ſtigmatize one ano-'ther; and tho we have many good Men amongſt us, yet who would 'be a Peace-maker, when he ſhall be ſure to be boxed on both ſides, 'like him that parts a Fray; ſo that the common Friend ſhall be 'looked upon as a common Enemy, by the angry Parties.

The Sum of all that has been ſaid of a Moderate Church-man, may be comprehended in the Character following: *Viz.*

He is one that loves his God, and his Religion, his King, and his Country. He ſhuns the dangerous Extremes, and keeps the Mean of Chriſtian Moderation; neither cauſeth Schiſms in the Church, nor Factions in the State. He is neither fond of needleſs Ritualities, nor yet moleſted with groundleſs Scruples; neither worſhips Images nor Imaginations, but ſubmits to the Cuſtoms of the Country, tho not to the Iniquities of the Times. By his abhorrence of all Sin, he declares he thinks none venial; and by the Regularity of his Converſation, he ſhews he expects no Indulgence: And as he doth not think by good Works to merit Heaven; ſo he endeavours, that he may not by bad ones deſerve Hell. He takes more pains to make good his Baptiſmal Covenant, than to wrangle about the Mode of its Adminiſtration, as if he were baptized with the Waters of Strife. And he is more concerned to

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prove himself a good Christian, than to prove who is Antichrist: Nor doth he so contend about the Number of the Elect, as to reprobate himself for want of Charity. He thinks it very unseasonable to dispute about the Colour of a Garment, when our Enemies are endeavouring to cloath us with the Scarlet Tincture of our own Blood. He had rather use a set Form of Prayer, than have the Service in an unknown Tongue; and submit to the reverent Gesture of Kneeling, than swallow the Doctrine of Transubstantiation. Whether the chief Ecclesiastical Officer be called a Bishop, or a Presbyter; or the Communion-Board, a Table, or an Altar, he is not so much concerned as to disturb the Peace of the Church about it. He is a true Catholick Christian, neither Papist nor Separatist, and loves all good Men, by what Names or Titles soever dignified or distinguished; and ne're thinks the worse of an honest Man, if Malice gives him an ill Name, because he knows Men by their Fruits. He doth not baptize his Religion with the Name of a Sect, nor espouse the Quarrel of a Party: Nor is he guilty of the Corinthian *Vanity, in crying up a* Paul, *an* Apollos, *or a* Cephas; *but looks upon it as the great Design of Christianity to make Men good, and knows where it hath not that effect, it matters not much what Church such a Man is of, because a bad Man can be saved in none. He is one that is sober without Formality, chearful without Levity, prudent without Stratagem, and religious without Affectation; can be sociable without revelling, angry without swearing, and zealous without quarrelling: One in whom Nature and Grace, Piety and Prudence are so excellently poized, that it may be a Question, whether his Wisdom or Goodness be most evident, because both are covered with a Vail of Humility. He thinks he may lawfully hold Communion with any true Church of Christ, where the Substance of Religion is sound, maintaining neither Heresy in Doctrine, nor Idolatry in Worship, notwithstanding some different circumstantial Modes of Administration: And he believes, if Almighty God damn us all for such Things, which streight-laced, narrow-soul'd Christians damn one another, none could be saved: And therefore he had rather give an Account to a merciful God for too much Charity, than for too great Censoriousness, as well knowing he that is guilty of so great a Crime, hath lost half the Religion of a Christian, and hath exchanged one of the fairest Graces of a Saint, for one of the blackest Characters of a Devil. In a Word, He is one that mends the Times more by his good Example, than by his Clamours. And when other Men, by their secret Conspiracies, scandalous Immoralities, causless Divisions, and venemous Pamphlets, are plotting the Ruine of the Kingdom, the Language of his Heart and Tongue is,*

God save the King.